THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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"THUS HAVE I HEARD"—

POLITICIANS NEED PHILOSOPHY

Life is essentially synthetic; therefore no problem can be solved if it is isolated and viewed as a unique phenomenon. Unfortunately, we have fallen into the dire heresy of separateness to the extent of dividing every department of life from Life itself. Is it any wonder then that confusion and anarchy are so prevalent in our civilization?

A specialist in any field of human endeavour is apt to narrow his vision in his attempt to focus it exclusively on one sphere. "I am interested only in politics," says one, "I do not read philosophy or even fiction unless it bears on some political issue." This attitude is all too prevalent among politicians and many party leaders. But the man imprisoned in the narrow groove of politics has neither breadth of vision nor depth of insight. Like an engine confined to its special track, his consciousness travels backwards and forwards on the same line, exercising itself only along that limited route. He inevitably becomes short-sighted and superficial, and ultimately he fails in his very aim as a politician.

An impartial survey of twentieth-century political problems leads to the conclusion that before calmness, prudence, foresight or sagacity can be expected in the management of public affairs there must be a return to true philosophy. Its quest not only elevates the mind but enables the politician to speak with the liberality of thought and act with the justice which marks the great statesman. Philosophy may not seem directly related to political activity, and may appear to the politician abstract and remote, yet philosophy alone can give him the necessary detachment to judge impartially and to see clearly, and can bring to him the light of universal principles by which to evaluate particular problems.

Each man, no matter what his field of active work, if he would be *really practical* should make it a

rule to study true philosophy to determine the righteousness of his motive and seek inner direction, lest in the fever and the hurry of objective life he forget his true direction and injure his public work. Especially is this necessary for the politician and the public leader, whose blood is apt to become heated and to run too fast!

Plato and Confucius and their peers made no real distinction between politics and philosophy, or between metaphysics and morality. Their political philosophy should be studied by every politician. Self-examination in the light of such moral philosophy would soon reveal to the modern legislator and administrator why and how they fall short of their models. Plato's philosopher-statesman is the need of the hour. Or take another book, the *Tirukkural*; it lays down the principles that should govern the conduct of princes, statesmen, public leaders. Or take the *Manava-Dharma-Shastra*, which begins with details of cosmology, to the puzzlement of the modern lawyer and legislator! But the ancient lawgivers and social reformers were practical philosophers. Their aim was to build a state in conformity with the unity and harmony of Nature.

In modern times, through the persistent efforts of Gandhiji, at least a few men have developed a real insight into the peculiar modes by which moral principles can be applied to mundane politics. But ambition, selfishness and greed die hard. The animal in man fights the divine in him. International morality has been at a low ebb for long years now and exploitation of the smaller nations and unarmed peoples has been systematically attempted.

The most pressing requirement of the world today is the leader for the new world of tomorrow, who places the good of humanity above profits to his own country. In the words of Confucius:—

> With the *right* men the growth of government is rapid, just as vegetation is rapid in the earth....
>
> Such men are to be got by means of *the ruler's own* character. That character is to be cultivated by his treading in the ways of *duty*. And the treading those ways of duty is to be cultivated by the cherishing of benevolence.
>
> ...the sovereign may not neglect the cultivation of his own character. Wishing to cultivate his character, he may not neglect to serve his parents. In order to serve his parents, he may not neglect to acquire a knowledge of men. In order to know men, he may not dispense with a knowledge of Heaven....
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> To be fond of learning is to be near to knowledge. To practise with vigour is to be near to magnanimity. To possess the feeling of shame is to be near to energy.
>
> He who knows these three things, knows how to cultivate his own character. Knowing how to cultivate his own character, he knows how to govern other men. Knowing how to govern other men, he knows how to govern the kingdom with all its States and families.

SHRAVAKA

THE PHILOSOPHY OF McTAGGART

WITH SPECIAL REFERENCE TO THE DOCTRINE OF REINCARNATION

[**Professor A. C. Ewing** is well known for his work at the Cambridge University. He has been Lecturer in Moral Science for many years and now teaches Philosophy at the same University. He is the author of *The Individual, the State and World Government, The Definition of Good* and *The Fundamental Questions of Philosophy.* In the following article he lucidly explains the philosophy of the great thinker and expounder J. McT. Ellis McTaggart. Indian philosophers ought to make McTaggart's philosophy a special province of their study. We yet await a masterly study comparing the Hindu doctrine of Reincarnation with the ideas and teachings propounded by McTaggart. We draw our readers' attention to THE ARYAN PATH for August 1936, where the subject-matter of McTaggart's philosophy is commented upon by the late Mr. C. E. M. Joad and the late Professor M. Hiriyanna.—ED.]

J. McT. E. McTaggart (1866-1925), Fellow of Trinity College, Cambridge, taught philosophy in Cambridge University for almost all his working life. He is the last great *a priori* metaphysician that the English-speaking world at least has produced. He might also perhaps be described as the last great British idealist.[1] Of his system a philosophical colleague, by no means disposed to be sympathetic to *a priori* metaphysics, says that it

is equal in scope and originality to any of the great historical systems of European philosophy, whilst in clearness of statement and cogency of argument it far surpasses them all. If subtle analysis, rigid reasoning and constructive fertility, applied with tireless patience to the hardest and deepest problems of metaphysics, and expressed in language which always enlightens the intellect and sometimes touches the emotions, be a title to philosophical immortality, then McTaggart has fully earned his place among the immortals by his *Nature of Existence.*[2]

McTaggart was much influenced by Hegel and also wrote three books on the philosophy of the latter.[3] However, his interpretation is regarded as highly dubious by expert Hegelian scholars, and the books

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[1] His system is expounded in *The Nature of Existence* (Cambridge University Press, Vol. I, 1921; Vol. II, 1927). The two last articles in his *Philosophical Studies* (Arnold, London, 1934) give summaries of it. *Some Dogmas of Religion* (Arnold, London, 1906), a more popular work of his, has chapters on immortality and pre-existence. An *Examination of McTaggart's Philosophy* has been published by C. D. Broad (Cambridge University Press, Vol. I, 1933; Vol. II [in two parts], 1938).

[2] C. D. BROAD: *Ethics and the History of Philosophy*, p. 86.

[3] *Studies in the Hegelian Dialectic* (1896), *Studies in Hegelian Cosmology* (1901) and *A Commentary on Hegel's Logic* (1910). All were published by the Cambridge University Press.

must be considered rather as attempts to work out a philosophical line of his own. McTaggart's type of philosophical view is very unusual, at least in the West. He rejects unequivocally the belief in God, yet he is far from being either a materialist or an agnostic as to metaphysics, and his philosophy is one which in many respects should appeal to the religious world, though he called himself an atheist.

He held that reality consists entirely of spirits, conceived as definite personalities, but that there are positive objections to supposing one spirit to have created all the others and no ground for supposing one to be so superior to the others in goodness and power as to deserve the title of God. He conceived the spirits, however, as standing in an extremely close unity with each other but not one of such a kind as to dwarf their individuality; on the contrary, the greater the unity of the whole, the greater the individuality and richness of the parts and *vice versa*. This unity was not, however, the unity of a single spirit, since he held that no spirit could be part of another. Reality is thus conceived by him as a harmonious society of spirits and nothing else, and so as immensely different from what it appears to be.

Matter is illusory in his view; so is time; and so are hate, dislike and most of the unsatisfactory features of the universe, though pain is real. If we could know reality as it really is, we should be aware of nothing but a vast number of spirits of whom each of us in our real nature is one, in harmony with each other, each loving at least some of the other spirits with a love the intensity and bliss of which are vastly above anything we ever seem to experience. Indeed we might almost say that in McTaggart's view there is nothing real but love. Further, we are all immortal, and we shall eventually all come to realize our true nature and enjoy consciously the state just described, a state of timeless bliss tempered only by the relatively slight pain due to the memory of what we and others have suffered prior to enlightenment. Indeed, since time is unreal, we are really in this condition already, but as appearing in time to ourselves we are not yet, *sub specie temporis*, conscious of our blessed state, though we shall, after a period which will appear in time as lasting for many ages and including a very great number of successive lives, eventually become so.

It is unfortunately quite impossible to give a summary here of the highly complicated and brilliantly ingenious argument by which McTaggart reached this conclusion. It must also be admitted that it has convinced very few, though too much stress should not be laid on this, because in the prevailing anti-metaphysical atmosphere few philosophers have thought it worth while undergoing the great labour required to master it. It is, however, a

case not of a number of different converging arguments supporting a single conclusion but of a single chain of argument of great length and complexity, so that a fallacy at any one point would vitiate it altogether; and, though I cannot be certain that at any particular point there is a fallacy, there are so many places in which it seems to me at least very doubtful that it strikes me as very unlikely that there is not one somewhere. We may well be justified in believing in the supremacy of love and the ultimate salvation of all mankind, but McTaggart does not seem to have provided an adequate foundation on which to build our faith. However, even if his system be not adequately grounded, it is only to be expected that such an acute thinker will have had many things of great value to say in the course of his discussion. Let us examine more closely what he has to say about reincarnation.

McTaggart thinks he has shown that we are immortal, not only in the sense of being really timeless, but in the sense that we shall experience ourselves as existing in the future without end. Strictly speaking, we shall not really so exist, he thinks, because nothing in time is real, but it is as true in his philosophy to say that we shall exist for ever as to say we existed during the last hour. He also claims to have shown that all selves have in the same sense existed from the beginning of time (since he thinks time had a beginning). This, while implying our existence before birth, does not necessarily imply successive reincarnations in the sense of a series of physical lives each bounded by birth and death. McTaggart, however, regards this, while far from proved, as the most plausible supposition as regards both the time before our birth and the time for a very long period after our death. His main arguments for it are as follows.[4]

(1) There are factors which cause the occurrence of birth and death at least once with each of us. Now the occurrence of birth and death is such an important feature of our life as to make it unlikely that it should only occur once. Further, if pre-existence be a fact, death must occur at least twice with each person, since his previous existence must have been terminated before birth. Now, while it might conceivably be the case, though McTaggart thinks it is not, that there was something about death which made it probable that it would only occur once, it is hardly credible that there could be the slightest ground for the suggestion that there was anything about death which made it improbable that it should occur three times, it being known to have occurred twice.

[4] *Vide Some Dogmas of Religion*, pp. 116-24; *The Nature of Existence*, Vol. II, pp. 383–5. McTaggart's arguments are criticized by Broad in *Examination of McTaggart's Philosophy*, Vol. II, Part 2, pp. 623–8.

(2) Life never terminated or interrupted by death would be so different from this present life as to make it improbable that we should pass into it immediately on the expiration of this life and presumably, though McTaggart does not actually say so, that we should have lived in such a state immediately before our birth. We may note that McTaggart ignores a possibility accepted by, I think, most believers in reincarnation as a fact, namely, that there should be considerable, perhaps very long, periods between the different reincarnations in which the spirit is without a physical body. If this be accepted, McTaggart's second argument can hardly be used in his form.

(3) There is a certain incompleteness about so much in this life. We often have faults without retribution, retribution without repentance, preparation without achievement. Since in many other cases these processes have been completed, and since the completion seems, at least often, to depend primarily on the inner nature of the self and not on the environment, we may expect that the processes will be worked out in a future life, but for that to be possible, the future life must be in essentials similar to the present.

(4) People display from the beginning abilities like those which in others require years of training and experience, or an immunity from or susceptibility to certain temptations such as resembles closely the effects naturally produced by resisting or yielding persistently through the years. It is plausible to explain this as the effect of repeated effort or repeated yielding in a previous life. People also in love or friendship at first sight are "often drawn together by a force equal to that which is generated in other cases by years of mutual trust and mutual assistance." It is plausible then to say that this occurs because the people have met in a previous existence. This is given as an argument for pre-existence and not for reincarnation, but I suppose as in the previous case McTaggart might have argued that for the explanation to work satisfactorily there must be such an essential similarity of conditions in this life and a previous life as to make it unlikely that the previous life was disembodied. He does not, however, hold any of the arguments to be decisive. Reincarnation is for him a very plausible doctrine, but not one that is definitely established by his philosophy.

All the arguments except the last occur both in *Some Dogmas of Religion* and *The Nature of Existence*. The last is omitted in the later work, but this need not be taken as evidence that he had changed his mind on the subject, in view of his great emphasis on love and of the fact that the argument about reincarnation is much more condensed in *The Nature of Existence*. It seems to me that these arguments owe

much of their force to a teleological conception of our future and past life as an education. It is plain that most of us are very far from having learnt all the lessons that physical life can teach us and it therefore seems to me in regard to almost all of us as unreasonable to suppose that we shall jump to a heaven of perfection directly after death as that a child of six should expect to be given a doctorate at the end of his first term at school. It may be replied that the lessons might be learnt in some non-physical way, but the actual content of our experience on earth is so bound up with physical conditions that they would in that case not be the same lessons but something different. Yet without having learnt them could we expect to rise to a higher state? And if we suppose ourselves to have attained our state in this life by an oscillating advance from lowlier beginnings, it seems only reasonable to suppose that our previous life or lives were physical. Even if we shall later become suited for a non-physical existence at a higher level of life than the present, it would seem unreasonable to suppose that we were so suited at a lower. For these reasons I am inclined to view reincarnation as a very plausible supposition and one which has been unduly neglected in the West. It has never been accepted by Orthodox Christianity, but it is by no means inconsistent with the teachings of Christ unless we suppose him to have taught that one's state of existence was fixed for all eternity in heaven or hell by this present life, a crude and barbarous doctrine which has for long steadily been losing its influence among Christians. I do not say that reincarnation is a fact—McTaggart does not say it either—but it has always, since I began to think of such matters, struck me as a plausible view.

A large part of McTaggart's discussion is devoted to showing that the value of immortality would not be destroyed by the loss of memory which seems to be involved in reincarnation if we are to judge by the experience of this life.[5] He contends that self-identity does not depend on memory and that, if this present life is worth having in spite of the fact that we have no memory of previous lives, the same may apply to our other lives. Further, improvement is perfectly possible without memory. Most of what we know was learnt through experiences which we do not now remember; the value of any virtues we have is not diminished by inability to remember the experiences through which we acquired them; and, while the memory of past experiences plays an important part in love, the greater part of the experiences we have shared with the people whom we love have been forgotten, though they still contributed to strengthening the love. I agree

[5] *Vide Some Dogmas of Religion*, pp. 127–37, and *The Nature of Existence*, Vol. II, pp. 385–96.

with McTaggart's argument here. Finally, he adds that the loss of memory need not be eternal, and, for reasons into which I have no space to go, he thinks his philosophy gives him good grounds for holding that we shall meet those we love again both in the final stage and from time to time in the long interim period between now and then, and that we shall in the final stage recover our memories of our past lives. For McTaggart, like most believers in reincarnation, regards the series of successive incarnate lives as a means to a superior state beyond them and not just as an end in itself.

There is one common argument for reincarnation, or at least pre-existence, which McTaggart does not use, namely, that it is needed to account for the inequality in men's fortunes and so reconcile this with justice. The argument no doubt did not appeal to him because he did not believe in God and so felt no need to reconcile God's goodness with the problem of evil. While it seems to me very difficult for a theist to deny all weight to the argument, its use suggests a common objection made by Christians to the belief in reincarnation on account of its alleged bad effects. It is said that the belief has commonly induced people who held it to be unsympathetic towards those suffering misfortune and to do little to help them because it was supposed that their misfortune was only a punishment for sins in a former life and that, if one did anything to alleviate it, the victim would only be punished in some other fashion. I have no idea how far this is true as a statement about the actual effects of the belief, and I do not think that the fact that a belief is liable to do harm is in itself at all strong evidence against its truth. However, any such evil effects would be due not to the belief in reincarnation as such but to the further belief that one's good or bad fortune was proportioned to one's previous goodness or badness. If this conception of an exact proportion between goodness and happiness, sin and suffering, is rejected, the harmful consequences ascribed to the reincarnation doctrine will not follow. We cannot in that case conclude that, because a man suffers, he has sinned so as to deserve just that amount of suffering. Now, while such a notion appeals to our sense of justice, there certainly are objections to the retributive theory of punishment involved and, even if retributive justice is a good, there are other, greater goods with which it may conflict and to which it would then have to be sacrificed. It may indeed be doubted whether there is any meaning in the conception of an exact proportion between such incommensurables as goodness and happiness, sin and suffering, and whether there is not an unworthy mercantile flavour about the conception. A universe in which there was a strict proportion be-

tween moral goodness and happiness, moral badness and unhappiness, would be one in which there could be ultimately no righteous self-sacrifice. Further, it should be noted that the view only supplies an explanation for the sufferings of good people on the assumption that it is just that people should be retributively punished for the past even though they are no longer bad as they were in a previous life but have been reformed.

Now there is some plausibility in saying that as long as a man is wicked it is less bad that he should be unhappy than that he should be happy, but to inflict additional suffering on a man who had been reformed because of his wickedness in the past from which he was now cured, would certainly seem to me useless cruelty, unless there was some further purpose in the suffering beyond retributive punishment. Granting previous lives, it would seem more plausible to suppose that the cases where good people live in a specially unhappy environment were either cases of voluntary choice before birth, either for the same kind of motives as have made exceptionally altruistic people go to live in slums or work among lepers or out of a personal love for some of the people in that environment whom the person had met in a previous life and for whom he was prepared to sacrifice himself; or cases where it was necessary for his own sake for a somewhat better man to suffer more than a somewhat less good because his faults, though not necessarily worse, were of such a kind as to necessitate a more painful route to salvation.

A. C. EWING

A FINE COMPILATION

The Publication Division, Ministry of Information and Broadcasting, Government of India, have brought out a very useful compilation of *Occasional Speeches and Writings* from October 1952 to January 1956 of Dr. S. Radhakrishnan. It brings in a single volume the versatile genius of Dr. Radhakrishnan. Every one of the seventy-four items of the volume has something to offer of interest, entertainment or instruction; and many a passage is instinct with life, with power to inspire. The seventy-four items are divided into five sections: International Affairs; Education and Culture; Philosophy and Religion; General; Prefatory Introductions. The Index enhances the value of the book and will facilitate the labours of journalist and publicist. The captious critic will be disappointed if he tries to find the author contradicting himself; he should smile at his failure and salute the acumen of the writer and the orator.

W.

THE "DHAMMAPADA"

[Interesting parallels between Buddhist and Hindu thought are assembled here by **Dr. V. Raghavan,** the well-known Sanskrit scholar who heads the Department of Sanskrit in the University of Madras, and whose *Indian Heritage* was recently published by the Indian Institute of Culture for Unesco. That such parallels should exist is not surprising. Gautama the Buddha was a son of the Aryan soil, a born Hindu, and a Kshatriya.

What more natural than that echoes of earlier scriptures with whose contents he was familiar should be heard even in the public sayings of the Buddha, brought together in the priceless little *Dhammapada*? The parallels in thought and expression to which Dr. Raghavan points show that the Buddha was fully versed in the *shastraic* lore. What we have to bear in mind is that the Prince among Teachers was not only a profound philosopher and metaphysician, and a *yogi* who conquered flesh, purified mind and speech and attained perfect freedom, but above all a protestant against crudities, superstitions, narrow-mindedness and dogmatism, mean-heartedness and fanaticism. The *Dhammapada* makes short work of the then prevailing doctrine of caste—see the last chapter of the *Dhammapada* on "The Brahmana"; even today because of the false doctrine of caste the sins of untouchability, etc., flourish. Similarly the Buddha attacked the cruel practice of animal sacrifice which prevailed among the Hindus of His day and which even today is indulged in. The orthodox *Sanatanists* of today will not relish the truth proclaimed by the Buddha. "In this world never is enmity appeased by hatred; enmity is ever appeased by Love. This is the Law Eternal (*Dhammo Sanatano*)." Therefore orthodox Hindus of today will do well to assimilate the teachings of the Buddha as did Gandhiji, who was the greatest of the *Sanatanists* and Hindus the nineteenth-twentieth century has produced.—ED.]

The ethical and moral exaltation of Buddhism is perhaps best reflected in the short but most celebrated scripture, the *Dhammapada,* a collection of 423 maxims, in twenty-six sections (*vaggas*). This text in the Pali language is the most popularly known collection of these maxims, but it has been found that in all the countries on the borders of India and abroad where Buddhism flourished, longer versions of this collection in the Sanskrit language were current, for example, the *Udanavarga* in Tibet. There are also other collections of such maxims, the short *Gathasamgraha* of Vasubandhu and the long *Dharmasamuccaya* of Avalokitasimha. These maxims have been collected from different parts of the canon and are thus common to the whole Buddhistic literature. What is more important to note, however, is the parallels in thought and expression between them and similar sententious verses and *subhashitas* in general Sanskrit literature and in the Hindu books, the Vedas, Manu, the *Ramayana,* the *Maha-*

bharata and the *Gita*, the Puranas and the *Panchatantra*. From these parallels it appears that in ancient India there existed a floating mass of ascetic poetry, ethical maxims and edificatory fables and parables, upon which common heritage Hinduism, Buddhism and Jainism drew. Whatever the differences between them in dogma and metaphysic, there was much in common among all these faiths in the practical, ethical and mystical spheres. A study of parallels in the scriptures of different faiths is a source of inspiration to those who believe that the one Truth has been sung of differently by different seers.

Writers on the *Dhammapada* like V. Fausböll and Max Müller did not fail to draw attention to the striking parallels between some of its verses and similar or identical words and ideas in Hindu writings. Indeed, one could point out many more of these parallels. From characteristic words, phrases and concepts, these parallels extend to very close similarity in idea and expression, and sometimes even to verbatim identity.

In the very opening lines of the first section of the *Dhammapada* on mind as the determinant of what we are and what we do, we have the well-known parallel cited by Dr. Radhakrishnan from the Upanishads: "It is the mind of men that is responsible for their bondage or release." And the less-known utterance of Hanuman in Ravana's harem: "It is the mind that is responsible, in the case of all men, for stimulating the different senses into activity." An even more important parallel is the *Tatkratunyaya* enunciated in the *Brihadaranyaka Upanishad*: "As one thinks, one does, and, as one does, so does one become." (iv. 4.5)

The opening couplet of the second chapter on vigilance, *Appamada*, says: "Vigilance leads to immortality, thoughtlessness to death." And Verse 10 in the same section adds the example: "Indra gained the supremacy of the Gods through his vigilance." This on *Appamada* has its echo in the teachings of Sanatsujata to the blind Dhritarashtra in the *Prajagara* section of the *Udyoga-Parvan* of the *Mahabharata* (*Sanatsujatiya*, II. 4):—

> I call thoughtlessness death, and vigilance, immortality; it is by thoughtlessness that the demons were left behind and the gods attained the Immortal Being by their vigilance.

Again, the same teacher says: "*Damas tyago apramadas ca eteshu amritam ahitam*," which the Greek Ambassador Heliodorus, who became a *Bhagavata*, inscribed on his votive Garuda Pillar at Besnagar, calling these—self-control, renunciation and vigilance—the three *padas* of immortality.

The third chapter on mind (*citta*), has, starting from the opening couplet itself, many echoes of the *Gita*. In Stanza 3, the very word "*dur-nigraha*" (hard to control),

used in the *Gita* about the mind, is met with. The simile of the fletcher and the arrow in Stanza 1 here is employed in a somewhat different manner in the Upanishadic text:—

OM (the mystic syllable) is the bow, one's self is the arrow, the Supreme Being the target; one has to pierce that target with vigilance, and like the arrow, become one with It (*Mundaka Upanishad*, II. ii. 4).

In the *Bhagavata* the simile of the hunter (*ishukara*, the word used also in the Pali text) and his taking aim is used to illumine the absorption and concentration on the object which is necessary for the *yogi* (xi. ii. 9. 3). The description of the mind in Verse 5 of chapter 3 as "*duramgamam*" (going afar, of wide range) may be compared with the description in identical terms of the same mind in the *Shivasankalpa-sukta* of the *Shukla Yajurveda* (34. 1): "Far-reaching, the light of all lights, may that mind of mine be of auspicious intent." "*Guhashayam*" —"lying within the cave, *i.e.*, in the depths of one's own being"— in the same *Dhammapada* stanza is a common Vedantic expression (*cf. Shvetashvatara Upanishad*, 3. 11), the word *guha* being even more frequent in Vedanta.

That the goodness of a man spreads far and wide like the fragrance of a full-blown tree is a fine idea which occurs in the section on Flowers (*Puppha-vagga*, 11). The Veda too uses as an apt comparison the fragrance of a tree in bloom when it speaks of an act of virtue: "The pleasing effect of a deed of virtue is known from afar, even as the fragrance of a full-blown tree is wafted from afar (*Taittiriya Aranyaka*, x. 9). "*Kamakamah*" (those craving for pleasures) in the *Dhammapada* (VI. 8) is in the *Bhagavad-Gita*: "He who hankers after objects of desire attains no peace" (II. 70), and "those seeking desires but attain to the state of continuously going and coming back" (IX. 21).

The metaphor of the senses as horses and the mind as charioteer in the *Dhammapada* (VII. 5) is well known to students of the Upanishads and the *Gita*.

In the last couplet of this section, the apparent paradox is posed of the passionless ones' finding delight in what the general run of mankind shun and *vice versa*; this is a variant of the idea in the *Gita* (II. 69), where we are told that in what is night to all the sage keeps awake and in what is day for the people he sees the night! "All life ends in death" in XI. 3 is a familiar tag which occurs, for example, as the last foot of the verse "All accumulation ends in decrease," etc., in the *Ramayana* (II. 105. 16). "*Appassuta*" (*alpa-shruta*), "of poor erudition," in XI. 7 is again an expression common in Sanskrit literature. *Cf. Bibheti alpa-shrutad vedah* (The Veda is afraid of a man of poor learning), etc. The burden of the chapter on *Atta*, one's self, is the same as the

teaching "one should raise oneself by one's own effort," found in the *Gita* and many other texts in slightly different forms. The call in XIII. 2 of the *Dhammapada*, "Arise; be not thoughtless," echoes that in the *Katha Upanishad*, "Arise, awake." The praise of *dana* (charity) and the denunciation of the *kadarya* (the niggard) in the *Dhammapada* (XIII. 11) is as old as the Vedas, where one finds them even in the *Samhita*. On Charity, one cannot but be reminded of the three messages of the thunder in the *Brihadaranyaka Upanishad*, one of which is "*datta*" (Give away). Verses 2 and 5 in Section XVI on the happiness of one who has neither what is dear to him nor the opposite have parallels not only in the repeated utterances on freedom from the pairs of opposites (*nir-dvandvata*) in the *Gita* but also in Sita's noteworthy exclamation in the *Ashokavana* in the midst of her sufferings:—

Blessed indeed are those great souls, the sages who have eschewed the evil, the fortunate ones who are self-possessed; for to them there is neither what is dear nor what is not so; there will be no misery from the dear (*i.e.*, the dear objects will cause pleasure) and from what is not dear, there is great fear (*i.e.*, they will cause pain); the sages are free from these two (pleasure and pain); (hence) my salutations to them. (*Ramayana*, V. 26. 45, 46)

Verse 2 in Section XVII on the control of anger employs the imagery of the unruly horses and the capable charioteer who holds them in check, which is used also in the *Ramayana*, though in a different context, by Ravana (V. 22. 3); the very expression in the *Dhammapada*, "the anger that is rushing on," can be seen in the *Ramayana* (V. 55. 6) where Hanuman reflects on the evil of anger.

When one reads of the path (*magga*) in XX. 2 that "this is the path, there is none other," one will surely recall the Vedic line: "Indeed there is no other path to reach that goal."

Drawing lessons from aspects of Nature, from insect, bird, beast and reptile, is a well-known resource of the capable teacher from the Vedic times onwards. In the *Mahabharata*, several elevating episodes and sublime disquisitions are given in which such beings of the lower kingdom of Nature are figured. There is also the *Avadhuta* episode in the *Bhagavata Purana* (XI. ii. 89) where the wandering recluse learns different lessons from different beings, birds, snake, bee, etc. The *Dhammapada* also uses the tree, the hill, the forest, the elephant, the flower and the bee to inculcate moral principles. The bee which just takes its honey without in the least harming the colour or fragrance of the flower is cited as the exemplar of how a recluse should conduct himself in the village:—

The recluse should move about among the habitations of people like the bee, which takes the honey and flies away without harming the blossom, its colour or fragrance.

Cf. Bhagvata, XI. ii. 8. 9:—

Without causing any strain to the householders' establishments, the recluse should adopt the bee's conduct (*i.e.*, of taking the honey lightly without harming the blossom in the least).

The term *Dhammapada* (*Dharmapada*) has been variously translated. The characteristic use of the word *pada* here, particularly in association with the word *Dharma,* may be better appreciated by students of the two epics, particularly the *Mahabharata,* where such uses of *pada* and *pada of Dharma* occur several times. See *Yakshaprashna, Vana.,* 314, 72: "Efficiency is the one basis of *Dharma,*" etc. See the *Ashvamedhika,* 11. 4: "All that is crooked leads to death; all that is straightforward leads to the immortal Being," and the *Ramayana,* II. 14. 7: "Truthfulness is the one basis of Godhead." The use of the word *pada* in this sense in Heliodorus's inscription referred to above may also be noted. This *Dharma* and its *padas* are, as already stated, the same, be the aspirant Hindu or Buddhist, Samana or Brahmana.

The *Dhammapada* itself gives concrete expression to this sense of unity. It uses terms like *Dhira,* the wise (II. 3. 8); *Kushala,* the capable (IV. 1, etc.); *Asakta,* the unattached (XXVI. 37); equanimity in praise or blame (*nindapasamsa*—VI. 6); transcending *punna,* meritorious act, and *papa,* evil act (III. 7 and XIX. 12); and freedom from their *lepa,* infection, affecting contact (XXVI. 19)—all of which we come across in the Upanishads and the *Gita.* The term "*Nishprapanca*" applied to the Tathagatas in XVIII. 20 is also a familiar Vedantic expression.

How some of the *Dhammapada's* moral teachings go back to the early Vedic age itself cannot be better illustrated than by the *Dhammapada,* XVII. 3, which calls upon one to "overcome anger by gentleness, evil by good, the niggardly by liberality, and the liar by truth." A Sanskrit version of this has been pointed out in the *Mahabharata,* but what is further significant is that this exhortation, in almost identical terms, is heard among the chants which the *Samaveda* sages cherished among their more specifically mystic *Samans* in their forest book, "The bunds or *setus* we have to cross are difficult but here is the way to cross over them; surmount these four; surmount possession by liberal gifts, anger by gentleness, faithlessness by faith, falsehood by truth; this is the way; this is immortality; and go ye to heaven, to the Light Eternal!" So sings the *Setu Saman.* (End of *Arkaparvan* of the *Dvandvaparvan,* II. 7)

He who has crossed over thus is the real hero, the sage, the enlightened, one who has realized the Brahman.

Him I call a Brahman, the leading, the foremost, the heroic, the great sage, the conquering, the fearless, the learned

and the enlightened (*Dhammapada*, XXVI. 40).

The couplet implies by the words used, *Vira, Buddha* and *Brahman*, the underlying unity of the different paths. The same tonic note is sounded in X. 14 of the *Dhammapada*: He who has quietude and self-control, and has abjured violence in respect of the whole world of living beings, he is a Brahman, a Sramana and a Bhikshu. This is the same *Rishi-marga* that the Blessed Bhagavan, the Enlightened One, also says that he adores (*Dhammapada*, XX. 9).

V. RAGHAVAN

BEHIND THE IRON CURTAIN

Meeting the Russians is the highly significant report by a Delegation of six American Quakers of their month's visit to the Soviet Union in June 1955. It indeed brings the Soviet scene into clearer focus. The Communist Party swears by a classless society as its final objective; and it has assumed the dual role of Church and State. All the policies, plans and programmes of the Union have a war basis. Hence its Iron Curtain, with its ruthless Procrustean restrictions and regimentations, to which every citizen has willy-nilly to adjust himself. The collective farm, the controlled factory, the indoctrinating schools and "created" literature and parks of culture have all to subserve the Government's ordinances, though it has come to terms with the Orthodox and other Churches on condition that they keep politics strictly out of their evangelical activities.

And yet signs give hope that the Communist dictatorship is being slowly but surely sapped by some processes within the Union. Education, for instance, "is not subject to easy control," says the Delegation.

> How long will men well trained in the scientific process accept without question Party pronouncements based only on "holy" dogma? How long will millions of Russians read Tolstoy and Turgenev and Dostoevski and Shakespeare and Dickens and Zola before some of the ideas of these literary statesmen produce serious cracks in the monolithic structure of Soviet society?

The literary counters crowded, while the political are almost deserted, in Moscow bookstores are a meaningful pointer. The churches, well attended, lay emphasis on moral values and standards of conduct, "adding a crucial dimension to Russian life" (p. 93). So Religion will not fit neatly into the Marxist doctrine of scientific human relations. Further, Marxism will sooner or later be challenged seriously by "the rise of a new privileged class and a highly stratified society." (p. 93)

Of course, the Party still controls the Government, the national economy and the social order. But through chinks in the Iron Curtain the larger outside world of diverse ideals and ideas has been revealed, and people have begun to feel mere conformity irksome. The Delegation therefore believes in the spirit of faith that, with tourist restrictions being eased and the exchange of cultural, scientific and economic delegations being encouraged, liberalizing forces will, before long, change the Curtain into a Corridor!

THE CHINESE WAY

[Our esteemed contributor, **Mr. R. M. Fox** of Dublin, gives here his first-hand impressions of China under the Communist *régime*. Visitors to totalitarian countries have not infrequently returned impressed. But what of the moral record of the *régime*? What of freedom of thought and expression? What of respect for the dignity of the individual, irrespective of his views? What of even-handed justice? What of abstention from violence?

Violence is implicit in totalitarianism. And totalitarianism is also incompatible with the individual freedom of speech and of choice which are essential to the optimum development of judgment and initiative in the common man.

Which is the real Chinese Way? Is it following the ages-old Taoist pattern of simple living in harmony with the principles of nature and of man's divinity; the Confucian ideal of the Superior Man, of filial piety and of the patriarchal organization of society; the love, non-violence and spiritual striving preached by Gautama Buddha and introduced into China centuries ago? Or is it the totalitarian practices adopted for China only seven years ago? Time will show.—ED.]

Invited by the Chinese Society for Cultural Relations, I travelled from Dublin to London and then flew to Peking, across Russia, the flat plains of Siberia, the jagged peaks of the Ural Mountains, the sandy waste of the Gobi Desert and over the Great Wall of China.

In China I journeyed thousands of miles, from Peking to Shanghai, to Hangchow, to Canton, to Hankow in Central China. Everywhere I found enthusiasm for the Year of Liberation (1949) since when there have been no more invaders, no more war-lords. It was as if the people had come out of a dark tunnel and were gazing joyfully at the sunlight. This was not just a matter of politics or social ideas; it reached down much deeper to the essential seed of humanity. The gaiety, the friendliness, of ordinary people in streets, houses, shops, was striking.

The most drastic measure of the Chinese Revolution is recorded in Article 1 of the Agrarian Reform Law which reads, "*The land-ownership system of feudal exploitation by the landlord class shall be abolished.*" This meant giving the land to the peasants and it is the one sharp change the Chinese have made. In industry and commerce, developments have been peaceful, and bitter social conflicts have been avoided.

In the shops the principle of joint private-State ownership is universal. Prices are fixed and official receipts are given for every purchase. There is no haggling or cheating. The old Chinese custom of the "squeeze" has dropped out of commerce. In the days of the war-lords there were hoarding and cornering of supplies,

and violent fluctuations in the value of money. Some people made fortunes while others were ruined. Now all that belongs to the nightmare past. Supplies are plentiful in the shops and are sold at uniform prices.

A great evil used to be gambling. Public opinion has now eradicated this. People are taught they must earn money and not expect it without effort. And that they must learn to use it wisely. American films were condemned because they presented luxury and wealth which people enjoyed without any exertion on their part. In the courtyard of my hotel I frequently saw motor drivers playing cards, but there was never any money in evidence. I made long train journeys on which people played cards or Chinese chess, but again without any money. I found a spirit of honesty as well as of gaiety. It may be a puritanical phase that will pass. But it adds to the attraction of modern China.

Great tasks of reconstruction are being undertaken, although machinery and technical resources are lacking. Instead, the potentialities and actualities of physical labour are being used to the full. At Hankow, on the Yangtse River, there were 12,000 men engaged in building a great bridge to span the mile-wide river, with two levels, one for rail and the other for road traffic. Three shifts of eight hours were being worked, around the clock. Other construction work included roads and houses. I saw men hacking at a mountain side with spades, while a long line of men filled up straw baskets, slung on each end of a pole across their shoulders, and transported earth and stones to the new road. They were moving the mountain in straw baskets. To get anything done is a matter of being able to reach the controls of physical labour, to use millions of men and illimitable power. This has been called a new expression of social dynamics. There is the energy of several hundred million people to draw on.

Besides this, there are equally strong controls of moral purpose brought into action. This has to do with ancient Chinese wisdom and philosophy. It relies greatly upon the power of persuasion. I asked about juvenile delinquency in China, for this has proved a big post-war problem in the West. In China it is not so. At Shanghai there was a temporary phase of vagabondage and petty crime born of unsettled conditions. This has now been dealt with by the familiar process of guidance and persuasion.

"We could not have the problem of 'wild children' as in the West," I was told, "because here, in China, family feeling is so strong. War orphans would have uncles and aunts to adopt and advise them. They would have the group. See how older children care for younger ones and note how men carry their children as much as the women do."

Problems of marriage and divorce

are dealt with, too, by families, as well as by professional groups and organizations, and street and residence committees who are called in for counsel and advice.

Just as shopkeepers have become part of the State organization to serve the community, so industry also is run on the private-State partner ownership principle. Industrialists receive five per cent on their capital investment and are made managers of joint concerns where their knowledge and technical skill can be of service. The State ensures supplies of raw materials and finds markets. It controls investments and directs capital to where it is needed most. Although this is regarded as a transition stage to complete State ownership, I found private employers anxious to join in on the partnership basis. In the same way, small farms came together in a mutual-aid system, in co-operative activities and, finally, in the collective farms, which have yielded the most satisfactory results. I visited a co-operative farm and discovered that each year their income had increased as a result of improved technique and better co-operation.

On the educational front the advances are in striking contrast to the illiteracy which characterized the old *régime*. Everywhere are new schools and a crusade for learning. It is claimed that there are 60,000,000 school children in China and there would be more if schools were available. I saw "spare time" classes in factories, rooms packed with young people learning to read and write. Anti-illiteracy classes are held for older women who do not go out to work. A heartening sight was the Institute for National Minorities with 2,500 students drawn from the far corners of China. Here were Tibetans, Mongolians, Uzbeks, with strange books, including a journal from Lhassa, where the first primary school has now been opened. Chinese teachers were instructing students, through translators, in their own tongues. I asked how many there were in their national minorities and the answer was 35,000,000. These far-off communities have been stirred by the passion for learning. I found, too, when I went on the *sampans*—the boats on the waterfront at Canton, on which 60,000 people live—that the young children were able to write their names down for me as evidence of their schooling.

China's National Day was celebrated in Peking, on October 1st, by a procession of 500,000 marching through the square at the Gate of Heavenly Peace, in columns a hundred abreast. From early morning they had been streaming through the city. Led by the army and the navy, there were groups from the universities, from factories, schools, athletic bodies, even a contingent of Buddhist monks in their colourful yellow, brown and orange robes.

This was the only really wet day, for the rain beat down without ceasing. We onlookers had to wring out our wet clothes over the side of the stand. But, for hour after hour, the marchers poured through the square. There were men on stilts, a field of dragons, a moving Maypole, girls waving coloured sashes, school children. None of them wanted to go past the saluting base in spite of the rain. The procession bulged out, they closed in together and jumped up and down with irrepressible enthusiasm while the marshals urged them on. Their feeling was proof against the stormiest weather.

The New China is a mass uprising of humanity, not violent, very friendly, gay and forward-looking. These people have hope and a belief in a new life. It is humanity recreated. Sceptics have said to me, "Mass hysteria! How long will it last? Are you sure they were not gambling behind doors or cheating where you could not see them?" I have listened and agreed that I may be a very simple man, taken in by appearances of gaiety, of honesty. But I do not think so. I was certainly impressed by the sight of the new schools and their occupants, the red-brick blocks of flats in place of shacks of bamboo, mud and straw. These things seemed good to me and I admired the people who were making such peaceful progress.

I feel they have something we lack in the West, some Eastern quality of thought and philosophy that outstrips all the Western industrial technique. A welcome feature is the absence of social conflict. The Chinese way of life makes the conflicts of the West seem crude and childish. When the Chinese say, "We are learning, we are building schools, we are increasing our productivity; we are making possible a happier life for everyone," there seems to be no reason for any section of their people to oppose or obstruct. What I saw working out was a spirit of social harmony.

R. M. Fox

When the solid outweighs the ornamental, we have boorishness; when the ornamental outweighs the solid, we have superficial smartness. Only from a proper blending of the two will the higher type of man emerge.

—CONFUCIUS

"NO SKILL NEEDED . . ."

[Between the idle and bored and the busy and happy of whom **Miss Elizabeth Cross** writes in this thought-provoking article it is not difficult to decide which have chosen the better part. Nor would any thinking person deny the value of skills for interest, self-confidence and contented adaptation to environment. But are the problems of getting the most out of life and making the greatest possible contribution to one's fellows solved by multiplying skills and rendering disinterested service?—ED.]

Many advertisements today recommend their products as being especially easy to use. "No skill needed," they promise, or "So simple a child could do it," and, as advertisers are in extremely close touch with popular taste, it is clear that the great buying public is content to become stupider and stupider and less adult as time goes on.

Another pointer: a charming little girl came up to me as I was preparing the needlework and knitting materials for next term, and said, "You won't need to teach *me* knitting!" "Good," I replied, "I suppose you can knit already.... Then I can show you some lovely things to make...." But no, she smiled kindly and continued, "Mother says *I* don't need to learn to knit because we've got a knitting machine at home." Well, a tigress deprived of its young is just nothing where fury is concerned to the way this teacher felt. If that silly mother had been handy I am sure she would have heard just how wrong she was to rob her child of its birthright of skill. However, I swallowed my rage (saving it up for calm debate in these hospitable pages) and answered calmly, "How lovely to have a machine, but I'm sure you'll want to be able to knit by hand as well, like everyone else! Machines are very useful and quick, but it's a strange thing, they can't make such really *good* things as people's hands. *Very rich* people always buy hand-made things!"

This last hit below the belt was to take home to mother, and I knew it would work; mother, in this case, being one of those women who would gladly stick chicken feathers in their hair if convinced that rich people followed this custom.

The two things together, however, the advertisements that kept emphasizing the simplicity of their offerings, rather than their goodness or reliability, and the fact that parents were ready to decry any skills offered to their children and to encourage this terrible passive life of "watching the Telly" or "going on a coach trip" or "going to the pictures," made me observe my neighbours in a more special way. I began to notice, more than usual, how they occupied themselves, how active they were in the many and various skills that we still have left

in our industrialized world, and also how happy they were.

Generally speaking, I could divide the people I come in touch with as being happy and busy or idle and discontented. This may sound shockingly sweeping and rather like a Victorian tract; in any case it would be untrue to class anyone as completely idle in these days, as economic necessity causes all to be occupied for part of their life at any rate. "Work" today, however, does not fill people's time entirely, and there are a great many hours to be used or left unused after work is over. The larger of my divisions is truly idle in these leisure hours, roaming vaguely and with considerable discontent, looking for something to fill in their time. These are the people who view a remote country cottage with horror. "But what on earth do you find to do with yourself?" they ask. "Of course you can watch the Telly..." and then they turn pale when they discover that the cottage contains no "Telly" to watch. These people must watch others. They travel a good many miles in acute discomfort to watch other people play games—tennis, cricket, football and even polo (many games which they have never played themselves and the rules of which they are ignorant of). They listen to the radio, watch the "Telly," go to the "pictures" and the Music Hall, flock to any processions, galas, bargain sales, roam around the chain stores, often with no intention of making any purchase. They will come to any kind of outing or entertainment that is organized by different bodies, such as our Parent-Teacher Association, but they do not come to debates, serious lectures or discussions or even exhibitions of an educational nature. They will not join choirs, dance societies or any kind of clubs where they have to take an active part.

The smaller number of people, the "active" ones, are extremely busy all the hours they are awake. They have their living to earn, as do we all, but in addition to these work hours they put in so much more. They are the mainstay of clubs, guilds, civic societies, and they do all the voluntary work for our old folk, hospitals and schools. They have no time to watch anyone else, for they are the doers. They too have their own reaction to a remote cottage—immediately they admire and frankly envy. The men see just what they would do with that little outhouse—what colour paint they would get busy with next year. They examine every inch of the garden, they appreciate what has been done, but you can see some of them longing to dig a pond for ducks, others see a suitable spot for beehives, someone else is sure that a part of the ground would yield enough clay to begin making pottery! Any spot they visit offers a chance to exercise their skills, perhaps not always physical skills; many are

inspired artistically to record in paint, in prose or in poetry what they see and feel.

What causes these divisions of taste and activity? Can we encourage the better way? The teacher who is in touch with children from a very early age always tends to be optimistic. We read, so frequently, of problem children, of delinquent children, of the difficulties parents experience. We even have very cross little howlers being dragged to school by parents who are only too pleased to get rid of them. And then, what a transformation takes place in a few days, or, at the worst, a few weeks! These sad faces become gay and happy, the formerly reluctant feet come hurrying in, carrying all kinds of treasures to show teacher (teacher is properly pleased to admire large black beetles, dead snakes, very flea-y hedgehogs and so on, and to find suitable homes for them!). Then the "tiresome, restless children" are busy with paint and paper, clay, sand, scissors, paste, empty match-boxes and cereal packets. Out of chaos rise model villages, weddings, puppet shows and all kinds of home-made wonders. Soon the children are led to write about what they have made...then to read what teacher writes...then to make books, and so on, from skill to skill.

This kind of transformation is going on everywhere in our Primary Schools today. It has taken a long time for the teaching of educational reformers to spread into the State schools, and there is still much opposition from those who believe only in "book learning" and in learning by heart. There is a certain agreement that "little children" should have plenty of handwork, but all who care about true education know that there is the greatest need for "skills" of every kind to be encouraged throughout the whole of life.

After all, surely one of the most significant differences between man and the other animals of this world is that man has an opposable thumb. By the use of thumb and finger man has transformed his world. Just try eating your dinner, sewing, writing, picking up your books without using your thumbs! We have this valuable tool—the thumb and finger—and we can do almost anything. We have a simple, fine needle, some colours, some cloth—with this we can express our thoughts and feelings, display our patience, faithfulness and other spiritual qualities. We can begin even further back and weave our own material on a simple loom.

"I made it." These are some of the most triumphant words in the world, and I hope that those children I have been able to teach will continue to utter them. At the moment, as the young ones leave me, able to read, write and calculate, to knit and sew a little, to make beautiful flower decorations

and little miniature gardens, they are full of hope and faith. They believe that as they grow older (and, as they say, "more clever") they will be able to make better things, to be busier and happier. They do not fear going on, as they often visit other, older classes, and see all the business there; they see examples of the older children's skill all round the school; they hear their music, admire their paintings, and so on. Sometimes they say, "When I'm in Mr. Wells's class I shall do woodwork!" And one of them is looking to a glorious future, for "My father says when I'm old enough to help him we're going to make a *Real Boat* and go *fishing*!" Can life hold anything better than that, especially when the boy added, "My father says it will be very difficult, but we'll manage"?

So, advertisers, don't try to attract us by this feeble simplicity. Why not let us admire your skill—and encourage us to join you in making something worth while even if it is a bit difficult? After all, remember that Rich People always buy hand-made Persian rugs (when they can get them!).

ELIZABETH CROSS

OUR CONSTITUTION

Constitutional Developments in India, 1600-1955, by M. Ramaswamy is reprinted from the Stanford Law Review, for May 1956.

In this the author has traced the constitutional developments in India from 1600 to 1955, dividing them into three main sections. The first section deals with the period between 1600, when Queen Elizabeth I first gave the charter entitling certain merchants of London to trade with India, and 1950, which saw the closing of the chapter of British rule in India. At the end of the section Mr. Ramaswamy makes clear what India's status is today in International Law and her relationship with other members of the Commonwealth, a subject which is very hazy in the mind of the ordinary citizen.

The second section deals with the Constitution of the Indian Republic.

The main part of the section is devoted to an exhaustive analysis of the Indian Constitution. Mr. Ramaswamy points out how the makers of the Indian Constitution have avoided the difficulties encountered by other Federal States by providing concrete solutions in the constitution itself. By clearly demarcating the powers of the Centre and the States no room is left for disputes such as those which arose in Canada and Australia between the Centre and the federal units.

The concluding section surveys the period between 1950 to 1955. A Constitution cannot remain static. It must allow for changes, at the same time properly providing safeguards against capricious innovations. The Indian Constitution does both. Its flexibility is one of its best characteristics.

Mr. Ramaswamy, in this excellent little volume, has succeeded in giving us a clear picture of the history of constitutional developments in India. Students of law especially will find this a very useful book.

I. W. B.

SHAKESPEARE'S WORKS AMONG THE YUGOSLAVS

[The following article was received through the courtesy of the Cultural Counsellor of the Yugoslav Embassy in New Delhi.—ED.]

The oldest known document among the Yugoslavs containing a reference to Shakespeare is a letter written in 1778 by the Slovene poet, A. T. Linhart, to a friend of his. "Had you seen *Hamlet, King Lear* and *Macbeth*. . .you would have seen three plays by which I have been enchanted to the point of elation," wrote Linhart, alluding to the performances of the plays at the Vienna Burgtheater.

The first translation of Shakespeare's verse into one of the Yugoslav languages came from the Croat priest, Ivan Krizmanic (1776–1852), who was also responsible for the translation of Milton's poem, *Paradise Lost*. In 1827 Krizmanic translated a fragment from *Romeo and Juliet* into his mother tongue, thereby becoming the first to introduce English literature to Yugoslav literary circles. Until that time, educated people in Croatia and Serbia had been coming in touch with Shakespeare's works mainly through rewritten and localized tragedies and comedies of the English playwright, mostly from German sources, in which Hamlet, for instance, was represented as the Dalmatian Prince Evgenije Skoko.

In 1841, at Zagreb, was staged for the first time a play of Shakespeare's in one of the languages of the Yugoslav peoples—the Croat translation of *Romeo and Juliet* from a German adaptation by H. F. Weisse. More than two decades, however, were to elapse from the *première* of this "German travesty," as it was termed by the Zagreb press of the period, to the first showing of a play of Shakespeare's, *The Taming of the Shrew*, which was placed simultaneously on the Belgrade and the Zagreb repertoires, in 1863, and then in a form corresponding strictly to the original. The Slovenes were in a far less auspicious position. Condemned to a "cultural" climate imposed by an Austrian policy of denationalization, they remained without a single good translation from the original down to the end of the First World War.

Nevertheless, before the unification of Yugoslavia in 1918, two significant events had taken place on Yugoslav soil which were connected with the initial and closing phases of Shakespeare's lifework. Thanks to the efforts of the Serb poet Laza Kostic, the 300th anniversary of the English playwright's birth was celebrated at Novi Sad in 1864. In the same year, and in the same centre of Vojvodina, was printed a Serbo-

Croat translation of *Richard III*, the joint work of Laza Kostic and his friend, the physician and author Dr. Jovan Andrejevic-Joles of Novi Sad.

The year of the appearance of *Richard III* and the celebration was an important milestone in the cultural history of Serbia, the beginning of Serb readers' and theatregoers' acquaintance with Shakespeare's work. On the other hand, the world conflagration of 1914–1918 did not prevent the Croats from commemorating in 1916, no less solemnly, the 300th anniversary of Shakespeare's death, claiming that Shakespeare belonged to mankind as a whole. During the Second World War, however, when Zagreb, Belgrade and Ljubljana were under occupation and ruled by pro-Fascist Quislings, Shakespeare's works were not performed in those cities.

Vojvodina, as we have seen, produced the first Serb translator and popularizer of Shakespeare in the person of Laza Kostic (1848–1910), an author with an excellent knowledge of Greek, Latin, English, French, German and Hungarian. Kostic approached this work at the age of eighteen, continuing it throughout his life and modifying and polishing repeatedly his translations of *Romeo and Juliet, Hamlet* and *Richard III*. Parallel with him, although on a considerably lesser scale, Jovan Andrejevic-Joles, also already mentioned, was responsible for popularizing and translating Shakespeare's works.

While studying Shakespeare, Kostic himself was influenced by the world's mightiest playwright. This influence was reflected in Kostic's original work as playwright, preeminently in his popular tragedy, *Maksim Crnojevic*, the characters and situations of which were inspired by *Hamlet* and the verse structure of which is Shakespearean.

About the same time some prominent interpreters of Shakespeare's heroes also appeared. An unsurpassed characterization of Shylock was provided by the actor and director Aleksandar Bacvanski (1832–1881), who played the role successfully at the newly-opened National Theatre in Belgrade (1869), continuing to do so even after an accident in which he lost his eyesight. Another actor to gain fame with his characterization of Shakespeare's miser was Mihajlo Isajlovic (1870–1938), who, prior to accepting an engagement as Chief Director of the Belgrade National Theatre in 1920, had acted on the great stages of Graz, Nuremberg, Bremen, New York and Chicago. Among the Serbs there have been still other eminent players of roles of Shakespeare's heroes. Pera Dobrinovic (1853-1923) was without a rival in the part of Iago, as was the doyen of the Belgrade dramatic actors, Dobrica Milutinovic, who is today seventy-five years of age, in the roles of King Lear and Othello.

Today the part of King Lear is being interpreted successfully by the Belgrade stage and screen actor, Milivoje Zivanovic. It is interesting to note that Pera Dobrinovic's first consultant was Joca Savic (1847-1915), who later founded the Shakespeare Stage (Shakespearbühne) at Munich. Among the Belgrade artistes, the role of Hamlet has been interpreted impressively, both before and after the Second World War, by Rasa Plaovic, while the Croat dramatic art produced a brilliant Hamlet in the person of Andrija Fijan (who died in 1911). Marija Ruzicka-Strozzi (1850-1937), remembered by generations of theatre-goers as the "Croat Sarah Bernhardt," won fame as Juliet on the Zagreb stage.

After the collapse of the Austro-Hungarian monarchy, the Slovenes, too, obtained their first translations of Shakespeare straight from the original. The greatest credit for this goes to the poet Oton Zupancic (1878-1949), who rendered in beautiful language more than half of Shakespeare's plays in the Slovene language. In the same period, the Slovenes had a talented director of Shakespeare's plays, Osip Sesta, whose productions—half-expressionist and half-realistic—represented an undoubted achievement during the twenties of this century. Tired, however, of these stage methods, which later had become stereotyped, the Slovene audiences warmly welcomed Dr. Brakto Kafka, who, during the 1940–41 season, tried to present Shakespeare with a modernly conceived Elizabethan direction.

Rasa Plaovic, a delicate and refined Hamlet, was the most outstanding Shakespearean actor in Serbia between the two World Wars. In that period, in the opinion of the Belgrade Shakespeare critic, Vladeta Popovic (1894-1952), "relatively speaking, the interest shown in Shakespeare in Serbia was at least equal to that prevailing in England." During the same period, a literary-artistic trio, composed of the author Milan Bogdanovic, the director Branko Gavela and the painter Ljubo Badic, was active at Zagreb. Bogdanovic was bound by contract to translate a Shakespeare play annually for the Serbian National Theatre, and he succeeded in translating seventeen plays. Gavela, who continues to direct the production of Shakespeare's works even today, was particularly successful with his original and highly dynamic staging of *Twelfth Night*. Babic's interesting solutions of Shakespearean stage sets won him the Grand Prize at the 1952 International Exhibition of Decorative Art in India.

It is a matter of special pride for both the local translators of Shakespeare and the Yugoslav theatre in general that today Shakespeare has become accessible to the Macedonian audience as well. *As You Like It* was staged at Skoplje in 1949, this being the first play of Shakespeare's

produced in the Macedonian language, which was finally elaborated only in 1945.

In Yugoslavia today a great deal is being done on the translation and study of Shakespeare's works. Among the Serbs, two translators' teams stand out—one composed of the writers Borivoje Nedic and Velimir Zivojnovic and the other of Sima Pandurovic and Zivojin Simic. Between them they already have offered a number of model joint translations to the Serbian reading public. Among the Croats, Josip Torbarina, Professor of English Language and Literature at Zagreb University, has been particularly applying himself to this type of translation, while at the same time being responsible for the republication of Bogdanovic's translations. A new translation of Shakespeare's sonnets was produced by the Croat, Danko Andjelinovic, thanks to whose efforts Shakespeare's pastoral, *Venus and Adonis,* was also translated.

Considered as the most successful performances of Shakespeare's plays in Yugoslavia are those of *King Lear* as staged by the Yugoslav Dramatic Theatre in Belgrade (with Mata Milosevic directing and Milivoje Zivanovic in the title role), and *Henry IV* as staged by the Belgrade National Theatre (with Branko Gavela directing, Rasa Plaovic as Henry the Fourth and Ljubisa Jovanovic as Falstaff). Another impressive production is that of *Hamlet* as presented by a cast of Zagreb and Belgrade actors within the framework of the Dubrovnik Summer Festival, under the direction of Dr. Marko Fotez. Last year the Yugoslav Dramatic Theatre presented *Romeo and Juliet* with two different casts.

Parallel with the introduction of Shakespeare in Yugoslavia, Shakespeare criticism, too, went on developing in the country. Prominent among its promoters was Laza Kostic, whose various studies of individual plays of Shakespeare, which appeared between 1866 and 1907, would make a whole book. Others among Kostic's fellow countrymen have engaged in similar activity. These have included Vladeta Popovic, who held the Chair of English Language and Literature at the University of Belgrade. He obtained his doctor's degree in England for his dissertation, *Shakespeare in Serbia,* and his subsequent work, *The Life and Works of William Shakespeare,* produced an important impact on other Serbian Shakespeare critics and especially on Bogdan Popovic, a Professor at the same University, an anthologist, an æsthete and the author of the noted study, *Shakespeare or Bacon?* Dusan Moravec and Bratko Kraft rank as the contemporary Slovene authorities on Shakespeare and his works, while in Belgrade Dr. Hugo Klajn, theatrical director and translator of Shakespeare, enjoys the reputation of being an expert Shakespeare critic.

In an article published in the January 1955 issue of the *Shakespeare Quarterly* (U.S.A.), Dr. Klajn indicated the various aspects of the problem of translating Shakespeare into the individual languages of the Yugoslav peoples. This work, he considers, is made enormously difficult by the fact that there are very few monosyllabic words in the Serbo-Croat language, which is that used by the Serbs, Croats and Montenegrins. The Slovene translations of Shakespeare, pre-eminently those by Zupancic, are the only ones providing a faithful reproduction of the English originals verse by verse, thanks to the fact that the Slovene language includes a good many bisyllabic words with the accent on the second syllable. Such and similar factors go to explain the fact, for example, that the "Queen Mab" fragment in Senoa's older, incomplete and non-precise translation amounts to 43 verses (as against 42 of the original), while Bogdanovic provided a translation of the same fragment totalling 52 verses, and Nedic and Zivojnovic produced a 56–verse translation of it.

THE MEDICAL PROFESSION

The need to have at heart the social good as against individual profit was stressed by President Rajendra Prasad while inaugurating the 48th session of the All-India Medical Licentiates' Association in Delhi. He urged the Members to realize the great truth that the medical profession, though practised on a commercial basis, was not merely a trade. Medicine has become an integral part of scientific progress and it has become imperative today to treat individual disease and invalidity as a social phenomenon. The world has begun to view a large number of diseases as due to defects in the social structure as a whole, and is, therefore, trying more to prevent their incidence by public-health measures than merely to cure the patient.

When the entire concept of medicine is changing from its old emphasis on patient and disease, naturally the practitioner too must gradually transform himself from a private practitioner to a social expert. The President's advice in this connection is most pertinent:—

> Whether a medical man works as a Government official or as a private practitioner, he cannot afford to lose sight of the fact that his work is more of a humanitarian mission than a mere means of livelihood. Even when the two objectives of service and livelihood have to be combined, it is enjoined by the ethics of the profession that humanitarian considerations are always given due weight. Eradication of disease and alleviation of suffering are the two mottos of the medical profession, and because of their very nature they raise the tone of your calling above the level of ordinary trade.

In the context of all-round development envisaged under the Second Five-Year Plan, which includes reorganization and improvement of India's health services, the President pointed out that the medical profession has an important role to play in serving the community and thus also helping itself. He urged them to explore all avenues of service, which, he said, are not always to be found in towns and cities. He added:—

> I have often wondered why medical men, or for that matter other educated people with professional training, should not be equally willing to settle in villages where there is less competition and the life generally is easier and healthier.

NEW BOOKS AND OLD

[The two reviews printed below are the last our esteemed contributor **A. M. Low** wrote for us. A prolific and liberal-minded writer, he was discerning and humble enough to state—"I always say that the greatest discovery is that we know practically nothing about anything." We salute the soul who left his body on September 15th, 1956.—Ed.]

The Calendar of Tiahuanaco: A Disquisition on the Time Measuring System of the Oldest Civilization in the World. By H. S. Bellamy and P. Allan. (Faber and Faber, Ltd., London. 440 pp. Illustrated. 1956. 50*s*.)

Men are already seriously considering trips to the moon and artificial "earth satellites" may soon be cruising about in space. Indeed, there seems to be a great future in the heavens if only we take advantage of it. Most of us are abysmally ignorant of what does go on up above us, but I have no doubt that before we book for a summer holiday in moon-land we shall try to get information regarding its most interesting features and make sure that our return ticket will be usable.

In this book the authors are concerned not with the future in the sky but with the most remote past. Mr. Bellamy is a specialist in reading the riddles and myths of the past and in *The Calendar of Taihuanaco* he has certainly provided us with a most fascinating mystery and an almost equally interesting solution.

Near the shores of Lake Titicaca in the Andes lie the remains of a stone monument, originally the gateway to a once mighty temple, and now threatened with complete destruction by weathering and the deprivations of tourists. On this massive gateway are many extremely intricate carvings which form a whole and striking design. Other explorers beside Bellamy and Allan have been interested in the symbols and already, in an earlier work, Bellamy has advanced the theory that they are probably a hundred thousand years old.

Now, after years of detailed research, the theory is propounded that the symbols form a Calendar, not only the oldest in the world but one that "has actually come down to us from 'another' world." The Calendar, drawn up by a "Master Mind," is believed to describe by symbols a year in which many astronomical phenomena occurred, and at a time when a cosmic body existed in the heavens, which exists no more. In fact, there was another moon than the one we now know, which swung so near to our earth and increased its speed so rapidly that at last it was drawn into the earth's orbit, finally disrupted, and scattered its fragments upon our planet.

The authors believe that the Calendar "can only be made to 'speak' intelligibly and intelligently, if our considerations are based upon the revolutionary teachings of the Austrian cosmologist, Hans Hoerbiger." Hoerbiger believed in this remote forerunner of our own moon and upon this theory Bellamy really pins his own faith in the interpretation of the Calendar of Tiahuanaco.

This book cannot be read through quickly. It is packed with tables of calculations, diagrams and excellent illustrations. Whether agreeing or disagreeing with the conclusions of the writers, one finds it a first-class "mystery."

A. M. Low

Science and Civilisation in China. Volume II: History of Scientific Thought. By JOSEPH NEEDHAM; with the research assistance of WANG LING. (Cambridge University Press. xxiv+697 pp. With Illustrations and Tables. 1956. 80*s*.)

The second volume of Dr. Needham's great work, which will be in seven volumes, leads one to hope that it will be truly appreciated. Its title is in some respects a misnomer, for it gives no indication of the vast scope which is envisaged. It is both a history and an explanation. A fascinating reference book for the enthusiast. There can only be very few who will realize the depth of the author's knowledge or the pleasant manner in which he approaches the abstruse.

I know of no one competent to criticize so great an example of literary research. Almost every page contains a number of references and Chinese characters which must be totally unintelligible to all but a handful of readers in the whole of Europe. There are many phrases more or less phonetically spelt which are in the same category and I could wish for more explanations and less faith in the reader's determination.

Even to the most casual student, however, the book gives a bird's-eye view of the older China. It may reduce to crudity many long-held ideas of the marvels of a land, which existed only because of its surrounding mystery. To extract a paragraph for quotation is seldom effective, but opinions are freely given, as witness this example:—

> The necessary discussion falls into four parts: first, an introductory description of the basic concepts; secondly, a brief account of the development of Chinese law and jurisprudence; thirdly, a summarised history of the differentiation in Europe of the ideas of natural law and the laws of nature; and lastly, a comparison of the unfolding of thought regarding these matters in China and the West. One aim must be to see whether there is anything here which could properly be classed among the factors in Chinese civilization which inhibited the indigenous rise of modern science and technology. (p. 518)

The very blatancy of some of the old "masters" may be a clue to the hatred which China appears to have for so much of the past. Modern China is mainly interested in automation, nuclear reaction, and everything else for which finance is offered. They read science and politics, not history. This is a magnificent book written with sympathy and patience.

A. M. Low

Freedom from Fear. By LESTER L. COLEMAN. (Arthur Barker, Ltd., London. 206 pp. 1956. 16*s*.)

This is the English edition of a book written by an American ear, nose and throat specialist and published in the United States. Its dust cover contains comments by some of the author's medical colleagues on the subject of fear, and what these medical men say is quite true, that the majority of our fears are entirely useless and unnecessary. They are also harmful since they are the cause of the leakage of a vast amount of valuable nervous energy. The author catalogues the various forms which fear may take and he then proceeds to tell us how best to deal with them. The method recommended is that we should see the precise nature of the fear which is attacking us, face it squarely and reason with it. There is much common sense in this book but it lacks profundity and insight, resembling the many popular books and magazine articles published in the United States which skim breezily over the surface of their subjects and tell us in a few pages "how to be happy," "how to grow striking personalities," "how to begin to live at forty," "how to achieve success in life" and how to do a great many other things besides. They are admirable so far as they go, but they do not go very far.

KENNETH WALKER

Borestone Mountain Poetry Awards 1955: A Compilation of Original Poetry Published in Magazines of the English-speaking World in 1954. Seventh Annual Issue. (Stanford University Press, California; Geoffrey Cumberlege, London. xii+115 pp. 1956. 24*s.*)

Borestone Mountain Poetry Awards is a yearly anthology of poems commendably ambitious in scope. Every year the editors propose to publish the best poems that have appeared in the various magazines of the English-speaking world. In practice most of the poems are drawn from American publications and the 1955 anthology is no exception.

There is, however, enough good, fastidious work by the young American poets to make this book well worth reading: Adrienne Cecile Rich, Peter Viereck and James Wright, for example; and also Donald Justice, whose visual exactness delights with crepuscular economy, as in the line: "The moon in scales over the water's face." But too many of the better younger American poets are absent to make this anthology precious and authoritative, as it should be; whilst the English poets are only represented (and not at their best) by Jon Silkin, Iain Crighton Smith, John Barron Mays and myself —hardly a true picture of the variety and vitality of contemporary English verse.

Yet should an anthology of poetry represent anything? Should the editors impose a direction, a temper, a climate, however tenuous? The best anthologies not only contain the best poems but have seemed to contrive a formal direction in the flow of poet to poet. Take away the names from under the poems in *Borestone Mountain Poetry Awards 1955* and many readers could be persuaded to believe that the poems are all written by the same poet whose technique is correct without being sensational and whose vision, for the most part, is not extraordinary.

It needs a George Barker, a W. H. Auden, a David Gascoyne, to ignite the pages into the excitement of individual modes of expression. The editors should be encouraged to be more adventurous; by so doing they would make this annual anthology authoritative and memorable.

DANNIE ABSE

The Life of Robert Southwell: Poet and Martyr. By CHRISTOPHER DEVLIN. (Longmans, Green and Co., Ltd., London. x+368 pp. 1956. 21*s.*)

England, as a Protestant country, has not paid great homage to her Roman Catholic martyrs. Those young, devoted Jesuit priests who defied the first Elizabeth's spies and persecutors for the glory of their faith and in the hope of martyrdom have had little notice from the general historian. The tide begins to turn. Following Mr. Evelyn Waugh's *Life of Edmund Campion* comes Christopher Devlin's study of Robert Southwell, a spiritual and historical reconstruction that is head and shoulders above the average commercial biography. Devlin has worked on it for seven years, and it stands now as the product of infinite care and tireless research, of a flaming faith tempered by intellect and judgment.

While loving—as he should—his central figure, he throws a clear light on the whole vexed turmoil of sectarian and political prejudice, showing up the conflicting motives among those in authority, as well as the treachery and double-dealing within the Society itself. (This last—along with the awkward doctrine of "equivocation"—has probably done more than any open hostility to harm the Jesuit cause.) Added to all this, the book is in its outer aspect an enthralling adventure

story; on its deepest plane it is alight with vision and inspiration—a noble corrective in an age of smashed ideals and jettisoned beliefs.

Robert Southwell, born in an old East Anglian family that had connections with the Cecils, the Shelleys, Francis Bacon and, by remoter links, Shakespeare himself, was, not surprisingly, a poet. But he went abroad to Paris and Rome for his Jesuitical training, to return as a missionary priest in those stormy years when the Babington Plot was brewed to entrap both Mary Queen of Scots and the Catholic recusants. Further, the imminence of the Spanish Armada was being used in a wily effort to split the Catholics on an oath of allegiance to Elizabeth or support of a Papal army. Southwell's clear-minded reply and counsel—some of which can be read here in his own letters to Rome—helped to establish him as the authoritative leader he became. Travelling around England on his mission, living concealed in the homes of Catholic nobility, escaping by secret ways when the hunt was on, he was also writing his fine devotional poems, and, as a young, ardent spirit, endearing himself to all who were free from bigotry. As another Jesuit, Father Gerard, wrote, "he was so wise and good, gentle and loveable."

The writing of a *Humble Supplication* to Her Majesty in defence of the Roman Catholic body was his bid for the martyrdom he suffered at the age of thirty-three. The tale of his arrest by the sleuth Topcliffe, his horrible torture and his spirited defence when brought to trial draws the reader irresistibly onward to the deeply moving climax of his execution. Deeply moving, in that nothing is set down but the clear facts of Southwell's final words and gestures and calm countenance, of the crowd's spontaneous yell of sympathy, of the impassioned outcry from Lord Mountjoy, a Protestant high in the Queen's favour, "I cannot answer for his religion, but I wish to God that my soul may be with his."

SYLVA NORMAN

The Tree of Dreams. By MARIUS BARBEAU. (Oxford University Press, Toronto; Geoffrey Cumberlege, London. ix+112 pp. Illustrated. 1955. 21*s*.)

Ever since the Breton navigator Jacques Cartier's first overt act on setting foot on Canadian soil on St. Lawrence's Day, when he set up the Cross of Christ and, only after that the *fleur-de-lys* of Francis the First of France, the French influence in Canada has been closely associated with the propagation of the Faith.

Champlain, who followed after, sailed with missionaries for the conversion of the Iroquoians. While these pious men went about that business other Frenchmen sought to exploit the people and the land. These were the early fur traders, men such as Radisson and Groseillers, the so-called *couriers de bois*.

Neither Catholic missionary nor fur trader had any interest in the folklore of the Red Man, many of whose legends are simple and charming. For the Red Man's cultural make-up we have to go to a poetess of that race, the late Pauline Johnson. What Dr. Barbeau has set down so simply and with such charm, are not so much folk tales as French-Canadian—and hence, Catholic—moral tales. By giving these through a company of delightful *habitants*, he paints a picture of the life of the people of French Canada and reveals how many legendary tales have been woven into the fabric of the daily lives of the French-Canadian people.

Most of these stories reveal a simplicity and an absence of sophistication which one might feel to be improbable, that is, until one recalls that masterpiece of Louis Hémon, *Maria Chapdelaine*, some of whose characters might,

just as well as Dr. Barbeau's Granny Angèle, have played the role of narrator.

Writing as a Humanist, what impresses the reviewer in these stories is their preoccupation with the forces of evil. These revolve about fabulous transformations of Satan into such creatures as a black horse, a handsome dancer or a great serpent.

By contrast, such folk tales as the present writer heard in British Columbia many years ago are free of that sense of sin and of ever-present evil which saturates these stories.

In his Preface Dr. Barbeau tells us that the story which gives its name to his book, and others, such as "Wolverine," are part of the oral tradition of the country. This, surely, is true only of the Canada of the White Man and throws no light upon the oral folklore of the Red Man, untouched by European culture and religion?

The Tree of Dreams offers the reader two attractions. First, the authentic stuff of French-Canadian daily life, with its hardships, its brutalities and its childlike pleasures. Secondly, how out of the raw material of Catholicism have been woven, through the centuries of French occupation, the charming and simple stories of this book.

The book is decorated with excellent scratchboard illustrations by the well-known Canadian artist Arthur Price—the author's son-in-law.

GEORGE GODWIN

Martin Luther: Saint and Sinner. By THEODORE J. KLEINHANS. (Marshall, Morgan and Scott, Ltd., London. 144 pp. 1956. 8*s*. 6*d*.)

This biographical study of Martin Luther, the famous Protestant reformer of the Christian Church, shows evidence of painstaking study on the part of the author. The great man's life is traced in anecdotal style from his boyhood in a small German village throughout the time he spent as a monk, a teacher, until his sudden death. There is ample detail, not only of Luther's work and beliefs, but of the times in which he lived. The many changes and influences that interacted during Luther's lifetime, the many famous men whose work has influenced modern civilization (particularly education), are dealt with faithfully and with impartiality.

The author states:—

> It was Luther who personally re-established Christian preaching...wrote prayers...translated the Bible...who founded public schools. In England it took one man for each: Colet for the schools....

Further he says:—

> Luther's concept of work as an obligation to God, however menial, gave the potter and the clerk new hope for living. His founding of schools opened the way for the age of reason and science.

There is, indeed, much food for thought in this volume, as it gives a brief but clear picture of Christian practice in Europe during the sixteenth century. At the same time, although we are given plenty of facts and exact accounts of "just what happened," yet we end up with an unsatisfied desire to know the reformer as a man. *Martin Luther*, subtitled *Saint and Sinner*, is in reality an excellent textbook, but it stops short in some strange way, so that we do not really see the reformer as a human being or understand his gigantic struggles against the might of the Roman Church. We must be grateful for the present author's industry, and await the genius that will, perhaps, one day make use of these carefully collected facts and bring them more fully to life.

ELIZABETH CROSS

Reginald Mainwaring Hewitt (1887-1948): A Selection from His Literary Remains. Edited with a Memoir by VIVIAN DE SOLA PINTO. (Printed for the Subscribers by B. H. Blackwell, Ltd., Oxford. vi+149 pp. Illustrated. 1955. 10*s.* 6*d.*)

This little book is presumably addressed rather to those who knew R. M. Hewitt than to the public at large, whom in any case it is hardly likely to attract, partly because its subject, most of whose working life was spent as a lecturer at Nottingham University, was himself content to be distinguished in a small sphere, and partly because the book itself is not of a kind to excite wide appreciation.

It consists of a short memoir of Hewitt by its editor, Professor Pinto, reprints of articles or lectures by Hewitt on a variety of subjects, a selection of his verse translations from the Russian, and a selection of his own verses. Of Hewitt's own prose writings at least two were well worth preserving, an essay of the highest quality on Sir William Jones, the eighteenth-century translator of *The Laws of Manu*, etc., and a lecture on Comedy which is full of pointed observations; but nearly all the rest are brief and ephemeral newspaper pieces whose author, one suspects, would hardly have cared to reprint them, clearly though they show the width, if they could not show the depth, of his literary interests. While one who has no Russian cannot speak for the accuracy of Hewitt's translations from that language, most of his versions of Pushkin, Solovyov, Blok, Slogub and others read excellently, and can very well stand as English poems. The original verses, though they are no more than the work of a man of talent, are deeply felt and finely turned.

R. H. WARD

Ethical Value. By GEORGE F. HOURANI. (George Allen and Unwin, Ltd., London. 233 pp. 1956. 18*s.*)

It is to Professor Hourani's credit that he makes his revised version of the Utilitarianism of Bentham and Mill seem a good deal more relevant to our problems than are most of the preoccupations of contemporary philosophers. We may distrust the commonsense approach; we may have had bitter experience of its shortcomings in moments of crisis; yet we must concede, however reluctantly, that social eudæmonism and a concern for the happiness and liberty of others is at least a *decent* attitude to life and has more to commend it than some of the more desperate orthodoxies of the twentieth century.

The early Utilitarians tended to see pain and pleasure too much in terms of black and white; but in Professor Hourani's exposition of his theory there is a more subtle and supple recognition of the complexity of the means and ends relationship. We are "members one of another," said St. Paul; and Professor Hourani is writing in an age when the incontrovertible fact of human interdependence is much more startlingly evident than it was in Bentham's day. And whether we agree with him or not, Professor Hourani's final chapter, in which he relates his theory to other ethics such as the Christian, the Judaic and the Islamic, is a stimulating piece of work.

J. P. HOGAN

The Quest of the Divine. By ALEXANDER F. SKUTCH. (Meador Publishing Company, Boston, Massachusetts. 440 pp. 1956. $ 3.50)

Dr. Alexander F. Skutch in this the first fruit of his meditations attempts to formulate a philosophy of life consistent with our current scientific interpretation of the world. Science has had a disruptive effect on man's faith in the Divine. Fixing his regard on the world and man, "not from the point of view of substance, but from that of process," the author finds everywhere in the phenomenal universe evidence of the principle of Harmonization "whereby heterogeneous materials are taken up and bound, more or less permanently, into a coherent unity." In the formation of man, the same process can be observed. The author makes the same approach to the Divine, "content to know it by its activity rather than by its essence,—by what it does in the world rather than by what it is." The problem of evil is considered, but the solution is just explanatory, not convincing.

The greater part of the book is devoted to a purposeful discussion of ethics and religion, an examination of their foundations, the ethical ideal, stages of religion and religious appreciation. As a remedy for the unhappy mixing up of interests and issues in society today, the author proposes in the chapter entitled "Creative Participation" a reordering of industry, art, government and agriculture on a harmonic basis, harmonization being the great cosmic principle. "What can I know?" "What ought I to do?" "What may I hope?" form the triple conundrum round which Dr. Skutch builds his framework of ethics and religious evolution. It is the last question that leads him to an interesting but inconclusive consideration of Immortality in Chapter XVIII.

The author shows an acquaintance with the religious literature of India and the East, and refers to the Vedic concept of *Rita*, "the *soma*-quaffing celestial aristocrats of the Vedic hymns," the cosmic manifestation of the Lord in the *Bhagavad-Gita*, the wisdom of the Upanishads and the subsequent schools of Indian philosophy. In almost every instance, the deeper import is missed. The immanent view of the Divine which the author deliberately adopts, shutting out the Transcendent, is necessarily a truncated view. Becoming has to be related to Being, experienced as one in essence with it, as but a secondary movement derived from it, or else we fail to reach out to Harmony in the highest integral sense. Elevating in its moral and religious tenor, the author's theme is metaphysically ill supported.

The book is written in a lucid, unpretentious style and breathes a sincerity and transparent purity of motive which are of the essence of the questing spirit.

A. VENKAPPA SASTRI

The Buddha, the Prophet and the Christ. By F. H. HILLIARD. (Ethical and Religious Classics of East and West, No. 16. George Allen and Unwin, Ltd., London. 169 pp. 1956. 12*s.* 6*d.*)

While we are indebted to the author and compiler for a very interesting collection of quotations from sacred texts, it cannot be taken that the selection does more than support an arbitrary assumption. This could be frankly disproved many times over if other selections were made, or if the main tenets of the religions concerned were taken into account. To deduce that the Buddha and Jesus were possessed of "supernatural qualities" because, for example, they could walk on water and heal the sick, without going into the reasons why they were both able

to do these things, is to avoid consideration of the fundamentals of their respective teachings in order to dwell on by-products—by-products, moreover, which have been achieved by far less worthy persons.

The present volume is one of a series, the object of which is stated as follows: "to place the chief ethical and religious masterpieces of the world, both Christian and non-Christian, within easy reach of the intelligent reader . . . the intelligent public generally." With all the accretions due to folklore, political influences, backwash of other religions, ecclesiastical councils, and such like, the main points of the original teachings have been too often obscured, but we still have the fundamentals: (1) for Buddhism, a series of lives persisting until perfection is reached, *i.e.*, the insight to know according to Absolute Truth; (2) for the monotheistic religions, one life only in this world with a Judgment following. In Christianity man sets out on this life with a load of "original sin"; in Mahommedanism man at his birth possesses an immaculate nature, heaven is his birthright, but he needs guidance. Quotations to illustrate such basic tenets would have rendered better service, if only to the extent that the "intelligent reader" would be less tempted to pass over the "supernatural" powers as mere fable.

A. A. G. BENNETT

Confucius. By SHIGEKI KAIZUKA; translated by GEOFFREY BOWNAS. (Ethical and Religious Classics of East and West, No. 17. George Allen and Unwin, Ltd., London. 192 pp. 1956. 12*s*. 6*d*.)

Confucius was first and foremost a teacher of ethics, and had little or nothing to say about any particular religion. He was born in the state of Lu (now forming part of the Province of Shantung in north-eastern China) about the year 551 B.C., but the first reliable account of his life was written by the historian Ssu-ma Ch'ien some 400 years later. Of other sources the best-known is the so-called *Analects*, which simply consists of a number of sayings and short conversations, mostly between the Master and his disciples, arranged without any sort of order.

Confucius himself appears to have been fond of using the term "princely man," that is, one who was constantly striving to realize the attainment of humanity; and when asked for a definition of humanity he replied: "It is to love one another." It appears that the meaning of "humanity" was the subject of constant questioning by the disciples, who were never quite able to understand the replies. It is noticeable, too, that there are some texts where the character for "humanity" has been replaced by that for "man," both being pronounced *jên*. And the word for "reciprocity," also pronounced the same way, was the one selected by Confucius, in reply to another disciple, as the single word which could act as a guide to conduct for a lifetime, the meaning being defined as: "What you do not wish to be done to you, do not do unto others."

In his middle age Confucius was raised by Duke Ting of Lu to be Minister of Justice, and for a short time became the idol of the people, but in 495 the envy of rivals caused him to throw up his post, and the rest of his life was spent for the most part in wandering sadly from state to state. He died in 479 B.C.

LIONEL GILES

Reason and Existenz: Five Lectures by Karl Jaspers. Translated with Introduction by WILLIAM EARLE. (Routledge and Kegan Paul, Ltd., London. 157 pp. 1956. 14*s.*)

In this book Jaspers puts forward the view that the *"Existenz"* of existentialism (or *Existenz*-philosophy) is not antithetical to reason, but only to what he calls rationalism. This kind of rationalism has pervaded Western philosophy since Greek antiquity, and Jaspers thinks it reached its apogee in Hegel. Kierkegaard and Nietzsche, whom he regards as the giants of modern philosophy, put reason on a new basis, as something subject to *Existenz*, instead of something by which *Existenz* could be understood. Jaspers says that the kind of philosophizing which seeks to ground itself in mere reason must always end in vacuity. Since Kierkegaard and Nietzsche, he holds, philosophy can no longer be a complete system, for, thanks to the questioning of those two theorists, reason is no longer self-evident to us. Nothing can be produced by reason alone. On the other hand the pure thinking of reason, which is not valid as the determinate knowledge of anything, is, he says, itself an act of *Existenz*. For *Existenz* is a form of thinking which is an experience of its own being.

Existenz-philosophy has had to produce its own logic. Jaspers writes:—

> The meaning of this logic is negative in so far as it generates no new contents, but positive in so far as it establishes space for every possible content. It holds up clear delimitations against the danger of the loss of some sense of truth or some possible content. In a bewildering confusion of assertions, it brings about clarity of consciousness.

Unfortunately, this claim for "clarity" is not one which Jaspers's own exposition upholds. As a defence of *Existenz*-philosophy his book is more than a little bewildering; and what the reader is most likely to carry away from it is the memory of the author's occasional apothegms.

MAURICE CRANSTON

All That Jesus Began: An Account of the Church of the New Testament. By R. H. COPESTAKE. (Independent Press, Ltd., London. 107 pp. 1956. 7*s.* 6*d.*)

This book is written for the ordinary reader, from the Protestant Christian point of view. It is written in all good faith, not intending to deceive anyone and in the hope of helping many. Yet, as in many other such works, often far more elaborate and specialized than this, the author, with no apparent qualms, simplifies the account to the point of distortion, and puts forward assumptions as facts. On page 16 Mr. Copestake states: "The Four Gospels present us with the portrait of the Man who changed the course of history by a short period of three years' work." The author is entitled to his own opinion of the portrait, but as regards the length of Jesus' mission the Four Gospels inform us of no such thing. The first three Gospels—if their writers were very much concerned with time at all—suggest a period of about eighteen months, and the Fourth Gospel alone indicates one of about three years. Mr. Copestake seems to be aware of the difficulty, for, three pages later, he ascribes "two to three years," from the Baptism, for Jesus' appearance "in the public eye." Are such simplifications as this—and they appear on many pages—justified even though not intended to confuse?

Again, what is one to make of the following? Writing of Jesus, Mr. Copestake affirms, "No other has been so quick as He to detect the presence of sin, nor has anyone hated it so fiercely." How does the author know this? It may be a matter of faith or imagination, but it can hardly be a matter of history. Such assertions occur on nearly every page.

The author—as the reviewer sees it

—is baffled by the problem of translating the object of religion, which necessarily is not a matter of place or time, into specific history. The muddle of inaccuracies and the unsupported assertions of imaginings as facts seem to be due to this.

E. G. LEE

Pan-Africanism or Communism? The Coming Struggle for Africa. By GEORGE PADMORE. (Dennis Dobson, Ltd., London. 463 pp. Illustrated. 1956. 25*s*.)

This is a comprehensive survey of the long, bitter and developing struggle of the Negro peoples for equality, dignity and independence. The author is one of the most far-sighted and intensely passionate exponents of African nationalism, but he is by no means a racialist. In this book he traces the history of Black nationalist movements from the establishment of the first Negro settlement in Sierra Leone in 1787 to modern times. He describes how the rival Imperial Powers fought and warred among themselves to gain mastery in Africa, establishing their colonies, protectorates, dependencies, and condominiums for the noble object, as Mr. Gladstone once put it, of executing "the great purpose of Providence for the advancement of mankind." (p. 79)

With the Russian Revolution and its dogma of world Communism, some leaders of the African nationalist movement thought that their hands were strengthened against the imperialist and colonialist powers. The author was one of them, and he readily and sincerely lent his support to serve the purposes of the Communist International. But he became disillusioned on discovering that Stalin looked upon black men as merely political pawns of Soviet power politics. The Negro people, he states, have no intention of replacing one form of domination with another.

If there is one thing which events in Africa, no less than in Asia, have demonstrated in the post-war years, he says,

> it is that colonial peoples are resentful of the attitude of Europeans, of both Communist and anti-Communist persuasion, that they alone possess the knowledge and experience necessary to guide the advancement of dependent peoples. Africans feel that they are quite capable of leading themselves, and of developing a philosophy and ideology suited to their own special circumstances and needs, and have come to regard the arrogance of white "loftiness" in this respect as unwarranted interference and unpardonable assumption of superiority. (p. 17)

But if the choice should ever confront the leaders of African nationalism in the various dependent territories of embracing Communism and abandoning their real desires to achieve democratic independence, it would be because they had lost faith in the professions enunciated by the Western democracies in the Atlantic Charter.

Despite the progress made by some colonies, such as the Gold Coast, towards freedom and independence, there is today no conviction among the political leaders of the "conflicting and bewildering medley of colonial systems in Africa" (p. 19) that the democratic-imperialist countries intend to break the imperialist nexus.

> Africans have lived so long on promises. What they want to see are a few concrete deeds. They are tired of listening to pious sermons about "democracy" and "freedom" while the chains of servitude still hang around their necks. Africans, too, want to live as human beings and enjoy with white folk some of the material benefits of modern civilisation. (p. 376)

In this struggle for national freedom, human dignity and social redemption, says the author, Pan-Africanism offers an ideological alternative to Communism on the one side and Tribalism on the other. It rejects both white racialism and black chauvinism. It stands for racial co-existence on the basis of absolute equality and respect for human personality.

SUNDER KABADI

Alfred Adler: An Introduction to His Psychology. By LEWIS WAY. (A Pelican book. Penguin Books, Harmondsworth, England. 252 pp. 1956. 3*s.* 6*d.*) Received through the courtesy of the British Council, London.

Alfred Adler has been the subject of many interesting volumes; but this one by Lewis Way tops them all. Here is a treatment of Adler as an integral part of the system that he built up; and the system is considered as an evolute from the life-pattern of Adler. The author cites Adler as comparing Individual Psychology to a basket of fruit. The reader of this book would indeed feel this.

There is a very interesting and intimate account of Adler's life, which is almost welded into the succeeding lucid essay on Adler's essential doctrine, namely, "Formation of the Life-style." The various problems that Adler envisaged are simply and delightfully explained; and pertinent is the author's insistence that Adler's psychology only suggests attitudes to problems and does not prescribe. Parents and teachers will find Chapter 6 revealing and instructive; the author has shown how Adler may be applied.

It is true Adler has not been a spectacular success—as Freud was. His psychology has a ring of the ordinary and the "commonsensical" about it, and hence is overlooked. But this admirable book will help to put him in a proper perspective.

S. K. RAMACHANDRA RAO

The Power of the Mind: The System of Creative Realism. By ROLF ALEXANDER. (T. Werner Laurie, Ltd., London. 248 pp. Illustrated. 1956. 18*s.*)

This book, by a New Zealander who qualified in medicine at Prague, is concerned with a system of thought described as "creative realism." The author states that "by self-discipline and the application of the correct techniques, it is possible for all of us to integrate the faint and momentary glimmerings of consciousness into a steady and all-powerful illumination." The greater part of the book gives theoretical and practical instruction in this technique of creative realism, and undoubtedly the exercises suggested will lead to an increased measure of thought-control, if conscientiously followed. The basic principle is an increase in consciousness for the individual, so that he is freed from his subconscious, and from acceptance of dogma, and is thus capable of individual thought.

The theoretical background is based on recent scientific research in many fields, and is, in general, clearly explained. In Chapter 8, however, the various centres of the brain are described, and throughout the book these centres are referred to frequently. Recent work on brain function has shown that the older idea of separate centres is no longer satisfactory, and it is now considered that the brain acts as an integrated whole through its reticular system. The summaries at the ends of chapters are often less clear than the main text, and the metaphors used in the early chapters add little to the clarity of the original exposition.

The last two chapters discuss some of the recent work in parapsychology, and look forward to the way in which orthodox science may be linked to the concepts emerging from this new branch of science. This is a vitally important theme, and any book which brings the subject to the fore and makes some concrete suggestions is valuable. The part which religion can play in linking old and new ways of thought, and the way in which it, too, can lead to an increase in consciousness, are almost wholly ignored.

PHYLLIS G. CROFT

Psychological Commentaries on the Teaching of G. I. Gurdjieff and P. D. Ouspensky. Vol. V. By MAURICE NICOLL. (Vincent Stuart (Publishers), Ltd., London. 254 pp. 1956. 25*s.*)

Dr. Maurice Nicoll met Ouspensky in 1921 and in 1922 he studied directly under Ouspensky's teacher, Gurdjieff, at the Institute the latter had established in Fontainebleau for "the Harmonious Development of Man." Gurdjieff's teaching had so profound an effect on him that some ten years later he abandoned his psychological practice in Harley Street and devoted the rest of his life to spreading knowledge of Gurdjieff's teaching. Four other volumes of Commentaries have already been published and the present volume has been prepared for publication by Dr. Nicoll's followers from notes found after his death in 1953.

All of these Commentaries have been made from the notes jotted down by the author for use at his meetings and they bear the imprint of their origin, that is to say, they were designed for discussion rather than for reading. As commentaries they are excellent. Nicoll was an extremely gifted teacher who had the power of putting a new idea to his audience in clear, simple and telling phrases. I can assure those who know his other Commentaries that this last volume is not, as one of his critics has suggested, a scraping of the barrel. It is not, as posthumous works often are, a book concocted out of odds and ends left behind in a desk, but it is Nicoll as we all knew him, the precise, practical and clear-headed teacher. Those who possess his other Commentaries will do well to possess this one also. So far as I know it is the final message of a very unusual man and an exceptionally fine teacher.

KENNETH WALKER

Hypnosis and Its Therapeutic Applications. Edited by ROY M. DORCUS. (The Blakiston Division, McGraw-Hill Book Company, Inc., New York; McGraw-Hill Publishing Co., Ltd., London. x+327 pp. 1956. 56*s.* 6*d.*)

This book consists of contributions by eight members of American Universities who are experts in different aspects of hypnosis; it covers the historical and theoretical background of the subject, and its practical application in all branches of medicine. The chapter on "Physiological Effects of Hypnotic Stimulation" by Dr. Sarbin of California University is particularly good, and brings together information from many different sources. Dr. Sarbin discusses critically several different theories of hypnosis and formulates his own hypothesis. This critical attitude is continued in a chapter by Dr. Pattie on "The Genuineness of Some Hypnotic Phenomena" in which the author gives details of a number of experiments.

The practical aspect of the book includes chapters on hypnosis as a diagnostic aid, the control of symptoms by hypnosis, and its use in a general hospital and in dentistry. Methods of induction, from Mesmer to the present day, are well covered in another chapter by Dr. Pattie. Each chapter has a comprehensive list of references—there are more than a hundred associated with the chapter on physiology—and the whole book has an adequate index.

This book is comparable with those of the Annual Review series and fulfils the same purpose. It collects references to almost all the important work done on hypnosis during the past twenty years; it is invaluable for anyone who wishes now to study seriously some aspect of the subject, but has not had occasion to keep up with the mass of recent literature. It is well written from this point of view, but is not particularly suitable in style or price

for someone who wishes to acquire a superficial knowledge of the whole subject.

PHYLLIS G. CROFT

The Technique of Conscious Evolution: Incorporating Self and Superman. By L. E. EEMAN. (The C. W. Daniel Company, Ltd., Ashingdon, Essex. 215 pp. 1956. 25*s.*)

This is an enlarged version—with new Introduction and Postscript—of *Self and Superman,* which appeared in 1929. One can agree with many of the author's generalizations; *e.g.*:—

> We shall know that this Faith, Hope, and Love must of necessity animate and vitalize individuals and be by them consciously developed and experienced, before we can reasonably expect that they shall be made manifest by groups and societies formed by those very individuals.... (p. 203)

But the technique offered seems as "upside-down" as some other systems which make metaphysical and spiritual faculties subservient to physical benefit. They make the "divine" the slave of the "animal" man—an unrewarding where not dangerous procedure.

W. E. W.

The Age of Enlightenment. By ISAIAH BERLIN. (A Mentor Book. New American Library of World Literature, New York. 277 pp. 1956. 50 cents)

This welcome addition to a popular series affords a brief introduction to the life and works of a few representative philosophers of the eighteenth century, a period considered by Mr. Berlin as "one of the best and most helpful" in human history and which came in the wake of a century of reason and of progress in science and mathematics. Gathered within the pages of this book are nine philosophers. Of these the redoubtable John Locke, though chronologically belonging more to the seventeenth than to the eighteenth century, more than any other person influenced the philosophic thought of the latter, by trying to probe "into the original, certainty and extent of human knowledge, together with the grounds and degrees of belief, opinion and assent" by ascribing the source of all knowledge to experience aided by proper understanding. The others are Bishop Berkeley with his fundamental spiritual approach to the problems discussed by Locke; David Hume, the Prince of British Philosophers, distinguished alike for his great clarity of thought and expression and for adding a pinch of scepticism to the empirical outlook of his predecessors; Voltaire, the great satiric philosopher of France; Thomas Reid, called the Father of British Realism; Condillac, who analyzed sensation as successively "attention, comparison, judgment"; Lamettrie, who regarded man as a machine; J. G. Hamounn and G. C. Litchtenberg.

There is ample food for thought in this delightful volume which no lover of philosophy can afford to miss.

R. BANGARUSWAMI

New Worlds Beyond the Atom. By LANGSTON DAY in collaboration with GEORGE DE LA WARR. (Vincent Stuart, Ltd., London. vii+136 pp. Illustrated. 1956. 25*s*.)

The established practice when any new scientific discovery is made is for descriptive articles to appear first in scientific journals, after which a book may be written about it. This book is an unfortunate departure from this established practice, and only about half the book is given up to the experiments and much of the remaining portion is used to describe the author's unavailing attempts to obtain recognition for his work at Oxford from doctors, scientists and learned societies.

In 1947 de la Warr worked on the fundamental ray discovered by J. C. Maby in 1940. Maby had found that every element emitted a fundamental ray which rotated round the magnetic circle every 24 hours, but could be stabilized by a bar magnet whereupon it always lay on a certain fixed orientation to the magnetic north peculiar to itself. De la Warr confirmed this and elaborated it by using a camera to show photographs of the rays of elements and compounds.

In 1950 he began his attempt to diagnose disease in a patient by photographing a specimen of his blood after irradiating it with the wave-form of the disease from which the patient was supposed to be suffering. These photographs, shown in the book, were very similar to the ghost images that my brother and I so often found on our photographs when I had loaded the plates into the dark slides and had exposed them in the camera. When my brother loaded the dark slides these ghost images never appeared. Eventually we found that I carried on me a strong static electrical charge, and by handling the photographic plates in their black paper covers before putting them into the dark slides I could produce almost any pattern on the negative after development.

De la Warr found similar patterns whenever his laboratory assistant had loaded the dark slides—he also found them when a certain doctor borrowed the camera and took photographs in hospital. But the majority of people did not produce this effect, and in particular the scientists, who on many occasions came to witness a test, could only produce blank negatives when they loaded their own plates.

So, due to too firm a belief that the camera could not lie, much time and money was lost, and in 1954 all the various models of the camera that had been made had to be withdrawn until funds permitted a fresh attack on the problem.

T. BEDFORD FRANKLIN

Portraits from Memory and Other Essays. By BERTRAND RUSSELL. (George Allen and Unwin, Ltd., London. 227 pp. 1956. 16*s*.)

The theme of this un-co-ordinated miscellany is largely autobiographical, though the book includes as well a number of articles and addresses ranging in subject from Mill to the possibilities of future peace. Certain themes recur: the author's conviction, for instance, that hatred is the dynamic of all fanaticism; the sense of isolation which has haunted him—as it has haunted other men of a kindred fearless honesty—throughout his life; his plea for an ethic that springs from imaginative understanding and transcends all local patriotisms and allegiances; his preference for sharp outlines and the concrete and precise generally, and his conviction that this is not indicative of want of passion. The repetition of these themes is not a defect, any more than the repetition of a theme in a Mozart symphony is a defect. On the

contrary, such repetition helps to put the author before us in sharper outline and makes for a precision in self-portraiture which should satisfy him as well as his readers.

Two small quibbles: Is it fair to censure so ruthlessly the "ideas" of D. H. Lawrence without at least hinting that Lawrence's achievements as poet and novelist were the reverse of inconsiderable? And, secondly, if Bertrand Russell, a pacifist in the First World War, thought the Second World War "necessary" and at no time thought "*all* war wrong," what was he doing on pacifist platforms as late as the mid-1930's, when the circumstances which brought about that "necessary" war a year or two later were already only too manifest?

J. P. HOGAN

Minos or Minotaur: The Dilemma of Political Power. By JOHN BOWLE. (Jonathan Cape, London. 204 pp. 1956. 15*s*.) Received through the courtesy of the British Council, London.

Past experience of two global wars within living memory and present advancement in atomic science on an unprecedented scale have enabled scientists and statesmen to predict the utter annihilation of humanity in case another world war breaks out. Therefore either we ban wars and prefer a life of peaceful co-existence or hug them and march towards total co-extinction. In other words, either we enthrone Minos and the rule of law for which he stands and knit the world into a grand world federation or embrace the Minotaur and succumb to his brute force. The choice is plain and obvious. But Mr. Bowle reminds us in the spirit of Chesterton's Father Brown that it is "the obvious that is often forgotten by the experts and by the public." Yes, *Dharma* and not *Adharma* will make the world safe for humanity.

The subtitle of the book, which is as suggestive as the title, gives the key to the solution, *viz.*, the control, discipline and moralization of power. Along with custom, constitution and conscience, education, social psychology and what Mr. Bowle would call higher religion should be harnessed to this great task. "Political power like nuclear energy, is extremely dangerous," says the author. The right way is to canalize these sources of activity for the good of humanity.

This masterly survey of the contemporary world scene by a historian of repute has many attractions to offer: unpedantic scholarship that goes with grace; clearness of vision; easy flow of language; apt quotations; and a good index.

R. BANGARUSWAMI

Contemporary British Philosophy: Personal Statements. Third Series. Edited by H. D. Lewis. (Muirhead Library of Philosophy. George Allen and Unwin, Ltd., London; The Macmillan Company, New York. xiv+501 pp. 1956. 35*s*.)

It is clear from the essays in this volume that the chief trend in contemporary British philosophy is to attempt to limit it to the analysis of language. It is also evident that this narrow conception of philosophy threatens to become an obsession and tends to sap creative power. Stress is laid on this by Mr. Waismann in his outspoken contribution "How I See Philosophy." To give but one quotation:—

> It is all very well to talk of clarity, but when it becomes an obsession it is liable to nip the living thought in the bud....Look at these people, gripped by a clarity-neurosis, haunted by fear, tongue-tied, asking themselves continually, "Oh dear, now does this make perfectly good sense?" Imagine the pioneers of science, Kepler, Newton, the discoverers of non-Euclidean geometry, of field physics...imagine them asking themselves this question at every step—this would have been the surest means of sapping any creative power. (pp. 464-5)

In the reviewer's opinion this obsession with linguistic analysis is like a surgeon refusing to operate until he has discovered the perfect surgical instruments.

Another crucial problem in twentieth-century philosophy is its attitude to metaphysics. This is referred to by several contributors but discussed in detail by Dr. Ewing in "The Necessity of Metaphysics," where he denounces the modern tendency to treat philosophy as merely a discussion of linguistics. To illustrate the dangers in this tendency he refers to the Chinese student at Cambridge who attended lectures hoping to discover truths about the nature of reality but found that he was learning truths about the usage of the English language. The problem presented by metaphysics is also touched upon by Father Copleston (who is inaccurately described as an Oxford professor).

It is refreshing to turn from chapters which concentrate on mental gymnastics to the paper by Professor Hodges entitled "What Is to Become of Philosophical Theology?" The same may be said of the editor's chapter on "Worship and Idolatry," in which he stresses the harm done to religion by an unscrupulous priesthood who resemble a rigid bureaucracy opposed to development and change. Mention should be made of Mr. Mabbott's exposure in his "Freewill and Punishment" of the flaws underlying the views of Ebersole and Nowell-Smith and his refusal to accept their attempts to connect determinism with responsibility. In his "Ethical Intuition" Professor Mackinnon criticizes Mr. Isaiah Berlin's recent passionate defence of the "freedom of open possibilities." Mr. Kneale in "The Province of Logic" explains the wider sense in which the word "logic" is used by British philosophers, but his method of presentation ensures that his account will be intelligible only to the specialist. Professor Paton's "Fifty Years of Philosophy" is an interesting sort of *apologia pro vita sua*, but his contention that potential philosophers should be shielded from danger in war time while others do their fighting for them will not prove acceptable to those who believe that battlefields produce better philosophers than sheltered common rooms.

C. Collin Davies

ENDS AND SAYINGS

"————————ends of verse
And sayings of philosophers."

HUDIBRAS

Out of evil cometh good. Wrong and selfish thinking produced the evil in Egypt and in Hungary. World opinion cleared the mental atmosphere and brought the wrong-doers in Egypt to accept a sensible point of view. World opinion also fully exposed the mean and cruel treatment of Hungarians by the totalitarian U.S.S.R. The greatest event of 1956 followed this dual tragedy. Prime Minister Nehru met President Eisenhower.

The meeting of these two altruistic minds bent upon maintaining the peace of the world by the recognition of the fundamental principle of universal brotherhood has already proven an act of potency. The meeting at the historic town of Gettysburg and at White House soon brought hope and confidence to the whole world and opened the New Year for great constructive events in every quarter of the globe.

Prime Minister Nehru, speaking in the U.S.A., said:—

> Today, the whole world is our neighbour, and the old divisions of continents and countries matter less and less. Peace and freedom have become indivisible, and the world cannot continue for long partly free and partly subject. In this atomic age, peace has also become a test of human survival. Recently, we have witnessed two tragedies which have powerfully affected men and women all over the world. These are the tragedies in Egypt and Hungary. Our deeply felt sympathies must go out to those who have suffered or are suffering, and all of us must do our utmost to help them and to assist in solving these problems in a peaceful and constructive way. But even these tragedies have one hopeful aspect, for they have demonstrated that the most powerful countries cannot revert to old colonial methods or impose their domination over weak countries. World opinion has shown that it can organize itself to resist such outrages. Perhaps, as an outcome of these tragedies, freedom will be enlarged and will have a more assured basis.

The meeting of the two leaders, one of the Orient and the other of the Occident, is a symbol. The most ancient and the newest of civilizations are coming together for the salvation of humanity as a whole. The value of the meeting consists, not in the subjects discussed by the two large-hearted men, but in what the *communiqué* issued conveys: Moral Law is at work, all is right with the world. The soul of that *communiqué* is expressed in these words:—

> The talks confirmed the broad area of agreement between India and the United States which are bound together in strong ties of friendship deriving from their common objectives and their adherence to the highest principles of free democracy. The principles and policies of the Government of India and the United States have evolved on the basis of respect for the dignity of man and of the need to improve the welfare of the individual.

The place of the individual in civilization is to be supreme. The State should exist for the citizen, and respect for the human mind-soul should be maintained. On these true foundations must be reared the world of the future.

Two striking convocation addresses have been delivered: one at Agra by Shri C. Rajagopalachari, and the other to the Banaras Hindu University by Dr. C. P. Ramaswami Aiyar. Both the speakers feel the need for reform in our educational system. The chief stress was laid by Shri C. Rajagopalachari on the importance of character-building through religious education even at the school level. This he considers important as the "basis for re-shaping our educational policy." The problem of religious education is an old one and will never be satisfactorily solved

unless a distinction is made between sectarian education in religious creeds and unsectarian education in the Religion of Living. This old problem needs to be tackled by our secular State, which does not respect one religion more than others but which should value every religion as of equal worth.

Dr. C. P. Ramaswami Aiyar also desired "a complete revision of our ideas regarding studentships at the Universities." He defined the object of education as "creation not only of a body of knowledge but of a quality of mind." Some excellent suggestions were made by Dr. Ramaswami Aiyar out of his long experience as Vice-Chancellor of more than one university. Besides urging the development of well-known subjects in the realms of science and of art, Dr. Ramaswami Aiyar made the following interesting suggestions, which need to be implemented:—

> Completely to fulfil the ideas of its Founder and to maintain its character as a radiating nucleus of Hindu culture and thought to be envisaged in harmony with the most recent developments of science and speculation, it seems very appropriate that this University, in supplementation of the normal work of the Philosophy and Psychology Departments, should devote special attention to the fast evolving science of experimental psychology and para-psychology. These activities have awakened world-wide interest by reason largely of the instruction and the laboratory experiments originated by the Duke University from 1930 and carried out with elaborate scientific precautions and devoted enthusiasm by men like Professor J. B. Rhine, S. G. Soal and F. Bateman. No doubt in some scientific quarters there is a controversy as to whether para-psychology is a real science. Extra-sensory perception and manifestations like psychokinesis, telepathy and clairvoyance can no longer be dismissed as superstitions....

While study along the lines of modern Western scientific researches in this subject would be useful, a more pressing need, it seems to us, is to familiarize the researchers with the fundamentals of ancient psychology, embodied in such practical works as the *Gita* and the *Yogasutras* of Patanjali. Ancient Oriental psychology is founded upon certain very definite propositions, and these ought to be taken into account by the researchers not only at a place like Banaras but even at Western seats of research like the Duke University, where Dr. Rhine is doing such good work.

"Culture and Tomorrow's Child" was the subject of a lecture given by Mr. James Hemming, educationist and psychologist, at the London Branch of the Indian Institute of Culture on November 9th, 1956. The lecturer defined culture as that coherent pattern of ideas, values and relationships which provided a background and nourishment for the life of the individual. From it the individual could select the best and develop it in his own life.

Today culture was imperiled by: (1) absence of coherence, so that in all the major departments of culture —religion, philosophy, æsthetic values, etc.—confusion reigned and the child was faced with a multiplicity of values; and (2) lack of richness brought about by a levelling down and uniformity, even though a great deal of intermingling of cultures was taking place.

In order to conserve and enrich what was good in our culture, Mr. Hemming stated, we must view education in a different light. Education must underline two things: first, the value of individual thought and feeling, of a conscious attempt to evaluate instead of merely echoing; and, secondly, the encouragement of the attitude of "involvement." Involvement implied that the individual felt at one with his fellow men, felt involved in things and circumstances, as distinct from the onlooker attitude which the present system of education encouraged. Education must aim first at making the child learn to know himself through involvement. Then came the stage of integration when he must put together all that he had discovered about himself and begin to learn who and what he is. Finally came the contemplative

stage when he learnt to view things in perspective, wisely and with a detached attitude. He remained concerned, but not ego-concerned, not concerned through his own self-interest. He looked at things "through the eyes of eternity."

Mr. Hemming concluded that in order to conserve what was best in culture it was imperative that the old system of education give way to a better one in which, among other things, each child received individual attention and was taught to develop critical appreciation of things and events.

Great efforts are being made by international organizations, at their several conferences and seminars, to deploy the fruits of our civilization and culture and to improve the condition of the common man, especially in the materially underdeveloped countries. Their concrete effects, however, seem to be rather poor; there are formidable difficulties in the way of the implementation of their good resolutions. Chief among them are illiteracy, poverty, the desperate inequality between the developed and underdeveloped parts of the world and the selfish interests of national sovereign States. Rightly did Dr. Rajendra Prasad point out these obstructive factors while addressing the planners, economists and financial experts on December 18th. Inaugurating the National Council of Economic Research in New Delhi, the President observed that it was well-nigh impossible for

> backward and under-developed countries and nations to catch up with the advanced countries, and it looks as if they can never compete with them on terms of equality if production is to be for marketing and not for personal or local consumption.

No large-scale permanent increase in production is possible unless it has a definite social purpose. If the world price level and the profit motive are to guide production, naturally the surplus has to be thrown away, as in the case of burning coffee in Brazil or dumping milk in the Mississippi. Community consciousness, and not individual profit, is the only source from which any true social purpose can grow. The President remarked:—

> I sometimes wonder if the time has not arrived for economists to pay more attention to production for consumption rather than for profit or in other words for marketing.

While appreciating the fact that heavy industries have indeed a big part to play in stepping up production and raising the standard of the masses, he warned that any scheme which failed to take into account the country's surplus manpower and its predominantly agricultural economy would not achieve the desired objective. If industrially backward communities have to survive and prosper in this age of cut-throat competition between trades and countries and nations, they have to think out afresh their problems in the light of their own conditions and experience.

For gainful employment of all available hands it was necessary to encourage cottage industries. The President explained how this could be done. He said that "reasonable limits [should be] set to the process of mass production through total mechanization by reserving sectors" or restricting cut-throat competition between hand power and steam and electric power, and electric and atomic power.

The remarkable resilience shown by the aged Indian civilization in osmosing newer and widely different currents of thought was rightly emphasized by Dr. K. S. Krishnan, F.R.S., Director of the Physical Laboratory, in the three thought-provoking addresses he delivered as the Sardar Patel Memorial Lectures for 1956. He said:—

> Sanskrit scholars have a felicitous way of expressing this resilience. The word "Purana"

means literally "the ancient ones," but the scholars taking advantage of the elasticity so peculiar to the language, have taken the word to mean "Purapi Nava": that is "More fresh than ever before," which again serves to emphasize the peculiar genius of our civilization to assimilate and integrate many different cultural currents; realizing "unity in diversity" has luckily been one of our major virtues.

The purpose of science is to understand Nature in all her aspects and to learn to control her; the lecturer drew pertinent attention to the fact that herein lies its greatest blessing and its greatest curse. Even the mere mention of control over Nature brings immediately to one's mind its misuses too, some of them frightfully inhuman ones. The revolution wrought by the atomic bomb is of a more drastic kind than the one effected by gunpowder in the feudal age.

But the abuse of science, as Dr. Krishnan observed, can be no argument for its abolition. Science is essentially a revelation of Nature and in its happy correlation with the forces of progress lies one key to human happiness. Before this fusion can come about, the nature of science itself has to be understood. Science is but one aspect of Truth and, as such, cannot afford to be antithetical to the sublime Science of Occultism. Dr. Krishnan, aptly quoting Einstein's words that "pure thought can grasp reality as the ancients dreamed," poses the question: How far real is the external world that we see?

The answer is that it is real, in the same sense in which the axioms of geometry which are the result of human experience with the external world, are real.

This is one of those rare and happy occasions when the physicist clasps hands with the metaphysician.

In Christmas week the thirty-first Session of the Indian Philosophical Congress was held at Annamalainagar under the presidency of Dr. Rasvihary Das of the Calcutta University. Professor Humayun Kabir inaugurated the Session, stressing the need for metaphysical values in the affairs of life, corporate and individual. He observed:—

We have at times lost sight of the world of values which ultimately moves man to action.

In considering the realm of values, we should perhaps approach the world of mystery which shrouded man's existence with regard to both his origin and his end.

Even the most materialistic of philosophers were in the end constrained to assume certain postulates which could not be explained except in terms of values. Therefore, so long as man had in him this urge towards the realization of values, metaphysics would never lack its own special fields of study.

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